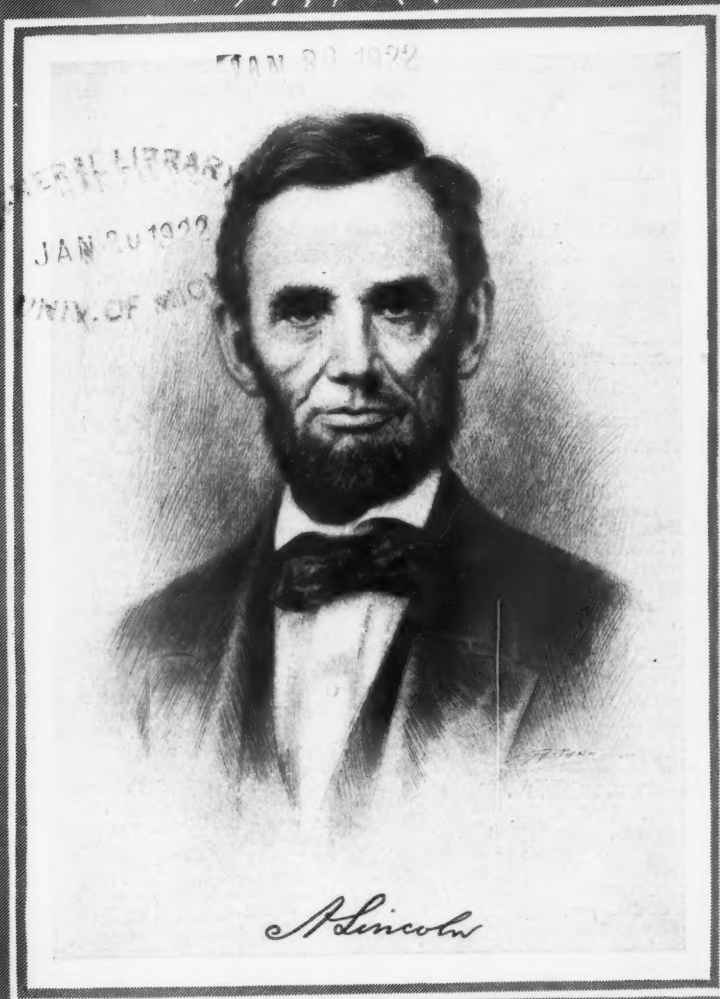
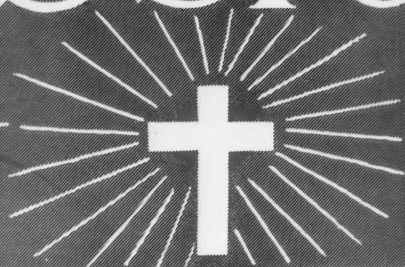


# MISSIONS



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## QUESTION BOX

(Answers found in this issue of MISSIONS.)

1. How did one mining community secure its meeting house?
2. What remark led a professor to organize a Cosmopolitan Club for foreign students?
3. Why did a certain young man, three years after leaving a former employer, send him \$4.00?
4. Who asked the question, "What brother am I to you?" and of whom did he ask it?
5. "I went and never stopped going." Where did she go, and who is she?
6. How was a Ford used to help the singing of hymns?
7. What must the girls rise at dawn on Monday mornings for, and where?
8. "What the New World Movement needs is not so much \_\_\_\_\_ as \_\_\_\_\_." Supply the missing words.
9. Where have the offerings of the church members increased almost fourfold in four years?
10. Why is the "denominational bungalow" in sad repair?
11. Where did the student bodies of two academies take the pledge together to abstain from liquor and tobacco?
12. In what land is there said to be no word for "home"?
13. What did John Wesley say about the Chinese language?
14. Mr. Lipphard says that "four of the passengers" on the *Estonia* with him were—what?
15. When told that the river was rising, what would a native African insist on saying?
16. Who originated a "Missionary Spell-down on MISSIONS?"
17. How many W. W. G. Chapters enrolled in November?
18. What did 600 C. W. C.'s go to the Brooklyn Baptist Temple for?

### PRIZES FOR 1922

For correct answers to every question in the 11 issues, two missionary books will be given—the winner choosing them. (If any answers are not in the issue, credit will be given.)

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VOL. 13

# MISSIONS

NO. 2

A BAPTIST MAGAZINE ISSUED MONTHLY EXCEPT AUGUST

HOWARD B. GROSE, D.D., Editor

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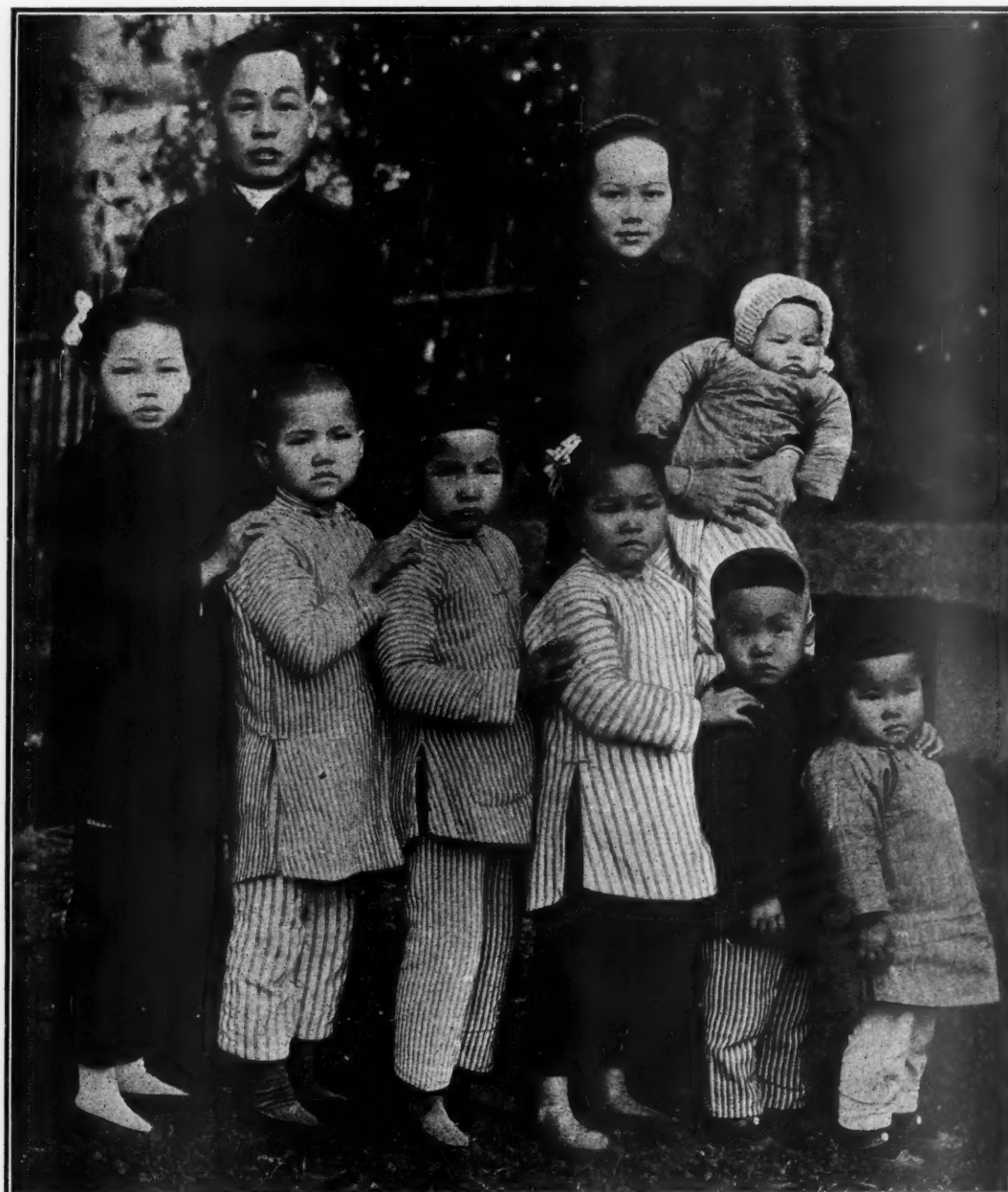
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MR. CHENG OF SWATOW AND HIS INTERESTING FAMILY

Miss Edith Traver of Swatow, China, has sent an interesting photograph of the school cook and his family at the Swatow Girls' School, perhaps better known as the Abigail Hart Scott Memorial School for Girls. This is one of the earliest schools of our Society in China, having first opened its doors in 1874 with five pupils.

In speaking of Mr. Cheng, the cook, Miss Traver says:

"Such men as this of the middle class

are the strength of China. In spite of many corrupt officials in high places both the working people and the students stand for high ideals and are ready to back any officials who are standing for the right. Tang A Ti, or Mr. Cheng, is one of the most respected men in Kak Chieh, Swatow, China. An efficient and honest cook, he is a blessing to the young women of our Society for whom he works; an earnest Christian and a deacon, he is

ever ready for the work of the church. As the oldest son in a large family, he early began work, and has helped to send his younger brothers to school that they may take professional positions. Now his own children are in school. May they grow up to be as respected, as useful as he!"

The present crowded condition of the school will be relieved when the new building, the generous Jubilee Gift of the Central District, is completed.



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# MISSIONS

VOLUME 13

FEBRUARY, 1922

NUMBER 2

## In the Vestibule of the February Issue



MISSIONS comes this month laden with news from the fields in which our devoted American missionaries—men and women—and native workers are sowing and reaping. We are sure that the news messages will prove inspiring and cheering. And we need them. The gospel becomes in a sense new to us when we are made to realize more vividly what it signifies and does when brought into contact with lives that have known nothing of a Saviour and Deliverer. That word means so much to one who has been born and bred in the atmosphere of fear and terror, with no knowledge of a God of love, no revelation like that which Jesus brings, no hope like that which He begets in the heart. This is the kind of reading that leads to a revival—first in the heart of the individual reader, and then, if the reader be true to the heaven-born impulse, in others until the church is moved and the outpouring of the Holy Spirit in power comes.

The Treasure Ship arrived safely in the Baltic ports, as Mr. Lippard tells us, and the joy with which the relief was received was, we can well believe, indescribable. Read the account of the union service in the Lutheran Church in Libau, and try to realize what that meant in a place where such a thing had never happened before, nor been deemed a possibility. The name Baptist will have a new meaning in all that section, and Christian fellowship and understanding will be greatly enhanced. More about it next month.

Miss White and Mr. Cross call our attention to the foreign students who are being educated in this country. It is of very great moment that they should see us at our normal estate, and not at our worst. What hospitality means to them Miss White shows; also what the lack of it

produces. They are going to be influential in China and Japan and other lands when they go back home, and what they learn and think about America will make for or against the future relations between our country and theirs. This is a subject of wide interest, and we believe the article will lead some of our people to open their homes to credited students. The hosts will gain as much as the guests—an opinion founded on experience. This is one of the open doors of helpfulness. But do not invite a student if you regard him or her as one to be patronized.

The Life Stories in this number are unusual. Those Russians are men of strong character and will power, and when there are enough of this type Russia will rise to a new government and power. The simple Czechoslovakian sketches are like the narrators, emblematic of true womanhood strengthened by hardship. Then that story of Katie which Miss Brimson tells, how revealing it is!

On Desert Trails to Neglected Tribes takes us West; the War in Burma and latest advices from India call us to the Far East. A Bungalow or a Tent is one of Mr. Agar's address lighteners that always goes home. He shoots at a mark, not in the dark. If you Count the Heart Beats you may experience some—certainly ought to.

The Departments are full as usual, overrunning indeed with plans and contests and programs of progress. And of course no reader will miss what is said about the Change of Plan proposed by the Laymen's National Council and endorsed by the Women and the Administrative Committee of the General Board of Promotion. With a plain program and definite goal for the remainder of this fiscal year—only three months from the time of this issue—there will have to be a long pull, a strong pull, and a pull all together—and it will be done.

Lincoln said:

*BACK OF EVERY GREAT TOOL, ART, LAW, AND LIBERTY STANDS  
A GREAT MAN; THEREFORE, THE REAL BUSINESS OF THIS  
REPUBLIC IS THE MANUFACTURE OF SOULS OF GOOD QUALITY*



RUSSIANS IN FRANCE, IN UNITED STATES ARMY UNIFORMS

## As Through Fire

TWO ABSORBING LIFE SKETCHES BY COE HAYNE



**E**LEVEN young Russians, not many months ago, were enrolled as students in the International Baptist Seminary at East Orange, N. J. From German prison camps they had been taken to France to engage in reconstruction work in the devastated area. In France they formed an alliance in the name of Christ and determined to devote the rest of their lives to missionary work in behalf of their countrymen. Lacking the funds necessary to obtain a training for Christian leadership, they made a united appeal to Baptists of the North through the American Baptist Home Mission Society. The response was a generous one. The stories of Konovalof and Ezhoff, presented here, are typical of the experiences which the other members of this interesting group underwent in Austria, Germany and France before they began the voyage to the Land of their Opportunity.

(The names are pronounced Ko-no-val'-of and A'-joff, though "j" does not truly represent the "zh" sound in Russian. We have nothing just like it.)

### I. THE STORY OF KONOVALOF

During a bit of stiff fighting between Russian and German forces engaged, on December 16, 1914, near the northern border of Austria, Ivan Konovalof, a young soldier from the Province of Saratov, Russia, was wounded and taken to a military hospital at Staro Konstantinov. Here he received word from his parents that they were coming to see him, but he wrote them not to come as he soon would be on his way to visit them.

It happened that Ivan did not see his parents. On March 14, 1915, he was sent back to the front, and on the 23rd of the following May was taken prisoner during a German flank movement following a bombardment that had pounded the Russians into a state of absolute helplessness.

For three months Ivan was a prisoner of Germany in Austria, being sent from place to place to work. One night he was quartered in a prison camp on a farm when he and a friend decided to run away. Accordingly, while their guards were warming themselves at an open fire, the prisoners made it appear that they were simply going to a nearby spring for water. They did not return.

Ivan was at large six months, living with Poles in Galicia. He changed his Russian army clothes for the Polish civilian attire and was treated kindly wherever he went. About this time Germany discovered that there were 60,000 Russian escaped prisoners hiding in Austrian Poland, and circulars were scattered to inform the populace that any person caught harboring a Russian prisoner of war would be given a sentence of six months in jail or fined 100 rubles. Even more effective in the process of rounding up the fugitives was a passport system which required every one to secure identification papers and carry the same upon his person to be shown at any time and anywhere upon demand. At once Ivan was smoked out of his hiding place among Polish sympathizers in the town where he had found employment, and was compelled to flee into the country.

In a farmhouse, deserted by Poles who had fled to Russia, Ivan took up his abode, and before night was joined by another Russian soldier in disguise. Later in

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the evening there came to them a German deserter who said he had been led to desert because he had received word from home that his two brothers had been killed.

"My father and mother are very old and need my help," he said. "If I stay in the war I'll be killed."

Three days later an Austrian saw the deserted farmhouse and came to it for shelter. He also was a deserter. Thus in the one little room the two Russians began to keep house with two of their enemies whom a common peril had made their comrades. The four got along very nicely for three days, employing their time patching up the house in order to make it habitable. The old cookstove absorbed much of their time before they could cook food and warm themselves with it. Then along came three more Russian fugitives; and they were seven.

It was hard for the four of them to live in one room. Their only bed was the top of a tiled baking oven. Now they found themselves quite too crowded. So they divided, and the three Russians who came last went to another empty house a short distance up the road.

Not many days passed before the neighborhood knew of the two nests of fugitives. Three weeks from the day Ivan Konovalof found the deserted house a woman came to the place and asked the men to help her thresh wheat. For some reason the men refused. Evidently they feared to expose themselves in this way. There were vegetables in the fields upon which they could subsist until such time as they hoped the fortunes of war would make it possible for them to flee to a safer region. The woman's anger was aroused and she went straight to the village magistrate with her story.

"If you do not give them up to the military authorities, I will," she vowed.

The magistrate was unwilling to betray the men in hiding and the woman went to the German officers.

Near midnight of March 2, 1916, while the German, the Austrian and the two Russian compatriots were sleeping on the tiled baking oven in the little house which they had preempted, thirty German soldiers were surrounding the house occupied by the three Russians. The first intimation the latter received that enemies were about was a knock on the door. Without suspecting arrest at that time of night one of the Russians opened the door and was immediately run through by a German bayonet. When he fell moaning to the floor the other two men attempted to escape through a window but were captured. The Germans bandaged the man who had received the bayonet thrust and then approached the other house. A volley of shots was fired through the roof and when nobody came out, the door was taken off its hinges. The soldiers, under command, rushed in while the German officer illuminated the room with a flashlight. The first man to be knocked down was the German deserter. Then Ivan was struck over the head with a rifle stock and felled.

The seven prisoners were taken to the village and shortly thereafter were tried for the murder of a Jewess which had occurred a short time before. All were acquitted.

During the following four months Ivan was taken from one prison camp to another; then for nineteen months he labored in the mines near Metz. Always he suffered greatly from hunger. Weakened beyond the point of usefulness as a miner he was sent to a private house to work, and had been there nine months when France by the terms of the Armistice took over the territory.

Under French surveillance Ivan became a worker in

the devastated regions and received the pitifully small wage of seventy-five centimes (about 12 cents) per day. For a year he was treated as a prisoner in France, and then received his passports from the Russian consul and with them the privileges of a civilian.

In Delme, a small French village, a large number of Russians employed in reconstruction work were quartered. Ivan was among them. During these tedious months he spent much of his spare time reading. Tolstoi and other Russian writers did not bring him the peace he



GRETCHKO IS THE CENTRAL FIGURE

sought. One day one of his countrymen stopped him on the street. It was Gretchko, of whom more will be told in the story of Ezhoff.

"What is the matter with you, brother, that you have your head down?" asked Gretchko.

Ivan was unwilling to admit that he was downcast. "I am happy," he parried.

"Ah, but you are sad," said Gretchko kindly. "Why be sad, brother?"

"What brother am I to you?" Ivan did not understand the language.

"Come to my room tonight and listen to us," said Gretchko. "There you will find some of us who have the Bible and sing hymns."

In January, 1920, Ivan Konovalof was converted under Gretchko's teaching and example. Today he is at the International Baptist Seminary, East Orange, N. J.

## II. THE STORY OF EZHOFF

The smell of putrefying horseflesh cooking; the taste of soup made from bones and aged turnips; hunger which 250 grams of black bread per day could not appease; the daily grind in the mines and the frequent crushing blows of a heavy rubber hose upon his weakened body—blows dealt by a taskmaster who seemingly had no heart. There was a point beyond which human endurance could



TIMOTHY EZHOFF IN ARMY DRESS

not go. Yet the German mines in which Russian prisoners labored broke a man's spirit quite as often as they broke his back. It was so with Ezhoff.

It seemed to Ezhoff that there was no way to gain the good-will of the man who had direct control of his movements in the mine. One day he told his comrades in misery that he intended to go to the commander with a complaint.

"Don't do it," begged his Russian friends. "You'll never get out of here alive if you say a word against an officer."

Ezhoff felt that he was compelled to see the commander and finally succeeded in gaining an audience with him.

"I must not be sent back to that man," he begged. "I am afraid—afraid of myself."

Not only was Ezhoff sent back to his old tormentor, but he relates that he was sentenced to a cruel form of persecution for two hours every day. His hands were tied behind him and then he was suspended by the wrists, an inhuman cruelty. A desire to do violence to his oppressor possessed him, but while in the grip of this obsession his

will came to his rescue and it was not long afterward that he met Gretchko, a Russian prisoner who, in Austria, had come in contact with some Baptists.

Gretchko was finding peace by reading the Bible as he had been advised to do by these same Baptists in Austria. So he spoke to Ezhoff about the True Way and met a sharp rebuff.

Gretchko was a quiet, good man and for two weeks sought to win Ezhoff's confidence and friendship, gradually learning more about him each day. He came to know him as one who had a thirst for knowledge, but who had lost his regard for the Russian church through an association of twelve years with Greek Catholic priests. During these years he had laid tiles in the churches, and so had had an opportunity to see something of the life of the priest in his daily routine.

One day Gretchko asked Ezhoff if he would be willing to read the Bible. Ezhoff promptly said "No!" Whereupon this faithful lay evangelist without further parley began to read a passage from the New Testament. Suddenly Ezhoff asked Gretchko to pray with him. The maze in which the younger man had been groping began to disappear at that moment. He was the first of a group of Russians to be converted under Gretchko's leadership. This new chapter in Ezhoff's life had its opening in 1917. The two men started evangelistic meetings for their fellow prisoners. Such evangelism brings forward to those living *now* the spirit of the apostolic days. What Dr. Frey, the noted Lettish Baptist patriot and divine, called "God's fire," burned in the hearts of these half-famished Russians. Nearly every Russian who received the Light became an evangelist at once. The glimmer of

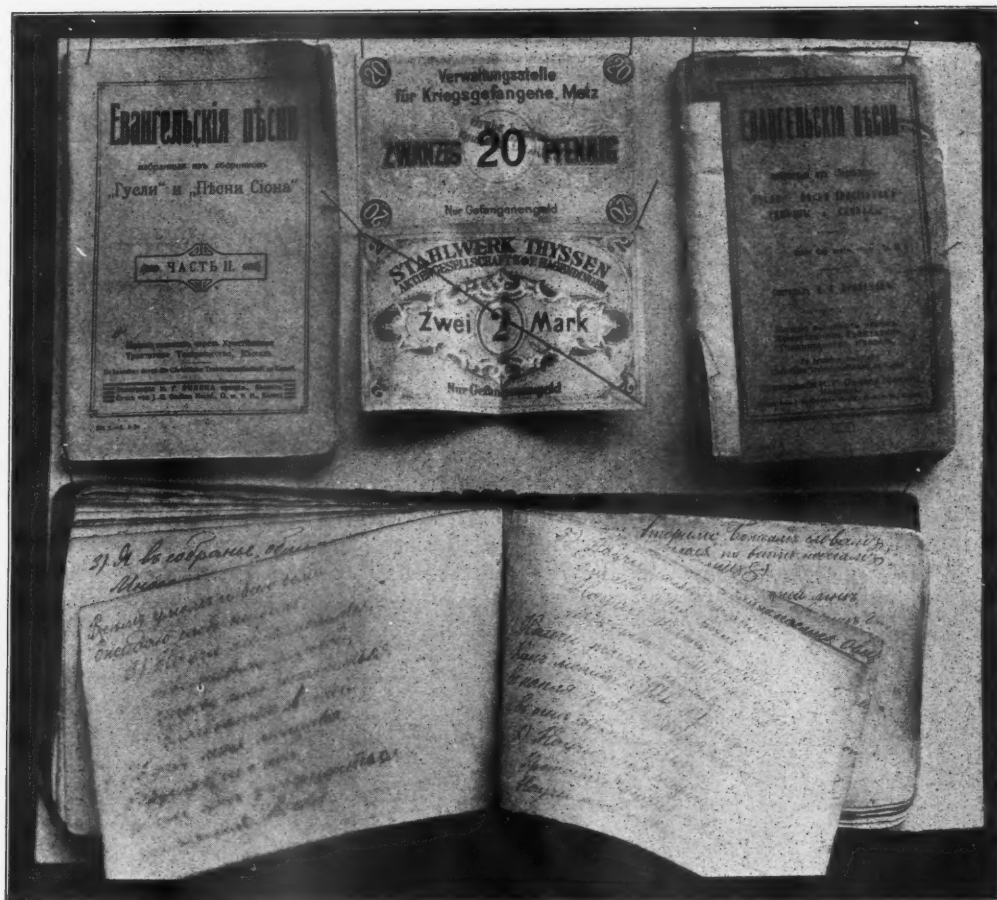


RUSSIAN PRISONERS IN THE GERMAN MINES

light which Gretchko brought with him from Austria was not allowed to flicker out and die.

As Gretchko and Ezhoff continued to talk publicly concerning Christ, some of their fellow Russian prisoners threatened to beat them. But the German lieutenant at that time in command of the camp, with commendable speed and conclusiveness, issued an order to the effect that he would arrest anyone who even tried to harm the men. Eleven men, some of whom are among the eleven Russians from France now receiving Christian training at





SONG BOOKS ABOVE AND EZHOFF'S POCKET NOTE-BOOK BELOW

the International Baptist Seminary, became earnest seekers of the truth. Their zeal led them to deprive themselves of several days' rations of bread so that they could sell the food for enough money to send to a German tract society for song books. Two of these song books are shown in one of the accompanying cuts flanking two specimens of German war-time money. Below the song books is exhibited a pocket note-book in which Ezhoff copied the words of the hymns in order to save his precious printed copy from being destroyed through constant use. These books are highly prized by Ezhoff. To have examined them is accounted a privilege by the writer. Their ragged, soiled appearance furnishes eloquent though silent testimony of the suffering and Christian hope of a Slavic prisoner who found his Gethsemane and his Olivet during the long period of the war of the centuries.

The splendid work of the German Baptist ministers and missionaries in prison camps should not be lost sight of in any chronicle of the religious development among Russian prisoners during the World War. Their efforts, too, lay at the foundation of many triumphs in His Name. They preached the Word, instructed the converts and organized churches. According to Rev. A. Becker, of Vienegerodt, 1,700 Russian prisoners were baptized and organized into twenty-six churches. There were a few hundred others who did not unite with churches. Many of them went back to Russia and Russian Poland; but

others remained in France to engage in the work of reconstruction.

At Delme, France, under the leadership of Gretchko,



MEMORIAL ERECTED TO A FALLEN COMRADE IN FRANCE

a Baptist church was organized which enrolled at one time as many as seventy-five Russian prisoners. Some of them came to Delme from other villages in the devastated area as a result of the missionary itineraries of Gretchko and Ezhoff, who went out in search of Baptists as well as to make converts. The two traveled on foot, often without passports, carrying their blankets and food supplies with them. They slept where night overtook them.

Enrolled as members of the Russian Baptist church at Delme, of which Gretchko was pastor, were Ezhoff, Konovalof, Muravioff, Chervishof, Sharof, Belasof, Bibick, Lopanick, Kokaref, Korolef and Stepanof who are now resident students at our Seminary at East Orange. When the church disbanded Gretchko returned to Russia.

We realize that the story of Gretchko's career as an evangelist in the German prison camps has not been told. There are many incidents in his discipleship which could be told by Rev. O. Brouillette, the representative of our Foreign Mission Society in Northern France. Mr. Brouillette was constant in his kindly efforts to secure

help for the Russians who finally entered the Seminary at East Orange.

During the long wait from the time the appeal of the eleven young Russians was sent to America, setting forth their desire to study for the gospel ministry, and the day their passports were accepted by the conservative embarkation officials, their faith was severely tried many times. On one occasion it became necessary to send a cable to the Home Mission Society and it required nearly all the francs in possession of the eleven to send the message. They were told by both the American and French officials that, being Russians, they would not be allowed to enter the United States.

During all of their trying experiences as Bolsheviki suspects and as men ignorant of nearly all international laws and customs covering immigration, Mr. Brouillette did not fail the prospective voyagers to America.

"It was one long prayer meeting for us before we were at last aboard our steamship," said one of these Russians after he reached East Orange. "We awaited God's disposition, and thank God we are here!"



CHURCH GATHERED BY GRETCHKO AT DELME, FRANCE. GRETCHKO IS IN THE SECOND ROW ON THE LEFT, JUST BEHIND THE LITTLE GIRLS. NOTE THE CHARACTER IN THE GROUP

## On the Lower West Side

BY A. RAY PETTY, PASTOR OF THE JUDSON MEMORIAL CHURCH

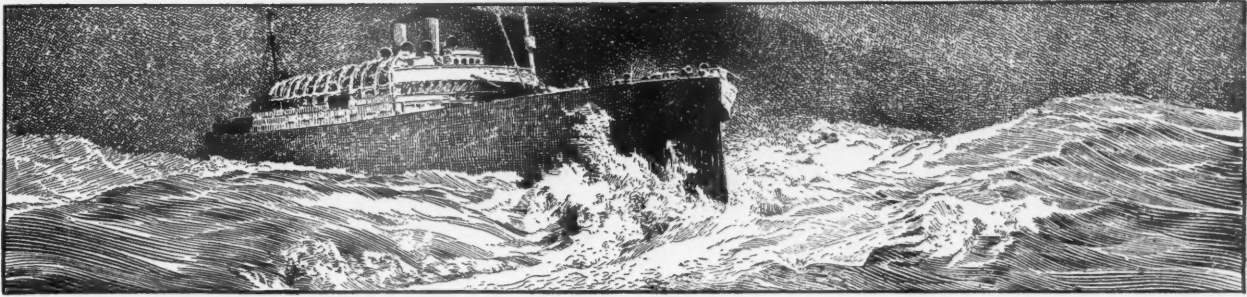
Oh! life is life on the lower West Side,  
Just as it is on Riverside Drive.  
There is love and honor and courage there,  
And hatred and failure and black despair—  
Mixed up, and they're mixed up everywhere—  
On the lower West Side.

There is mother-love on the lower West Side,  
More than there is on Riverside Drive.  
Warm lips are pressed close to a willing breast,  
And babes are in love-hungry arms caressed,  
While love sings its little ones to rest—  
On the lower West Side.

There's courage fine on the lower West Side,  
Just as there is on Riverside Drive.  
Men meet their struggle and grip it tight,  
They give red blood in their upward fight  
As they climb from the darkness into the light—  
On the lower West Side.

I sing these songs of the folks I know  
Who never have seen a flower grow;  
I sing them to you in your homes of ease,  
That you may have pity and justice for these,  
Your brothers and sisters who hunger and freeze—  
On the lower West Side.





## The Voyage of a Modern Treasure Ship

BY WILLIAM B. LIPPARD



**T**HIS is a tale of a modern Treasure Ship. Most readers of MISSIONS have at some time in their lives read stories of treasure ships. Doubtless every boy reader of the magazine and every man also has read tales of pirates on the high seas and the booty which they stole from passing merchant vessels. During the recent war the world became acquainted with treasure ships of a different type. It was not infrequent that a ship entered the harbor of New York with part of her cargo consisting of huge bars of gold which were being sent to America to help maintain the financial credit of the warring nations.

On Wednesday afternoon, November 23, 1921, a modern treasure ship left the harbor of New York and started on her long voyage to Europe. I know this to be true for I was one of her very few passengers. The Editor of MISSIONS also knows this to be true for he was at the pier with Secretary Franklin of the Foreign Mission Society and several other friends, including Miss Helen Hudson of the Woman's Society, to see this ship begin her journey. In outward appearance she did not differ materially from other ships of which there were many in the harbor, nor would an inspection of her cargo have revealed any quantity of gold, silver or other evidence of wealth. Nevertheless this ship was a modern treasure ship, for deep down in her cargo hold were more than 1,500 bales and barrels packed with clothing for men, women and children, with shoes, soap and other supplies, including toys. Intrinsicly these articles were doubtless not over valuable, although the insurance papers placed a substantial monetary value on them, but sentimentally these bales and barrels were valuable beyond possible computation in terms of silver and gold. They were gifts of Northern Baptists to the destitute people of Poland, Russia, Austria, Latvia and several other countries of Europe, and they were therefore the embodiment of a big disinterested service, the expression of a fellowship in suffering, the evidence of a brotherhood that oceans cannot separate, and the assurance of a love that cannot be measured in terms of money. Thus it was a real treasure ship that sailed for Europe on that memorable afternoon in November.

The passengers were few but interesting. Only two others besides myself were in the cabin list. One was a young woman of Poland who had spent two years in America working for the government. Her father had been a nobleman in Poland, a descendant of a proud and

aristocratic family, and now he was merely a citizen, although holding a responsible position in the new Polish government, as all aristocracy and titular nobility had been abolished since the war. The other passenger was a typical American business traveler representing half a dozen commercial interests, who for twenty years had journeyed across the broad maritime highway of the Atlantic. His passport was an amazing document, with its hundreds of consular visas, certifications of scores of police departments and other official agencies. Of more interest to me were the score or more passengers in the third class and the 200 men, women and children in the steerage. In this lower region of the ship, which has been so appropriately named in German "zwischen-deck"—between decks—were found people of all ages, types and races. Some were venerable, long-bearded patriarchs, others were infants in arms; several aged women sat mutely during the entire voyage, testifying by their wrinkled faces and shriveled bodies to the long hard struggle they had had in life. There were also many men of various ages, most of them looking sad and discouraged, as if disappointed with an unrealized opportunity in America, and now wondering what they would find in Europe. Four of the passengers were Bolsheviks whom the United States Government was deporting to Russia because of their propaganda activities during the war. They had already spent two years in a Federal prison. Twice each day during that long voyage I visited the steerage, conversed with those who could understand English sufficiently intelligently, or in German with those who knew German, played with their children and in other ways tried to understand these people and to get their points of view.

The Atlantic Ocean was very unfriendly to us. It almost seemed as if this immense expanse of water resented the passage of the treasure ship across its broad highway. Day after day the winds blew with unceasing ferocity. Mountainous foam crest peaks of water rose before and behind the ship, while on both sides huge waves crashed with periodic frequency, washing the decks with floods of foamy sea water. Yet during all those days of storm the gifts of love from 4,000 and more Baptist churches were well protected from wind and rain, from sea and air, and all arrived safely at their destinations. Not one was missing. Out of eleven days on the ocean only one was fair and calm, with the sea a wide area of peaceful fluidity that reflected the glittering sunbeams from millions of ripples. All the others were days of

storm during which walking on deck was just as impossible as sitting comfortably inside. Even resting in bed was not without its unpleasant difficulties.

After such a voyage the approach of land was greeted with joyous satisfaction. The first stop of the treasure ship was made at Cuxhaven, a port just outside of Hamburg, and at the western entrance to the famous Kiel Canal. Here I was most cordially greeted by five distinguished Baptist leaders of Europe. In the party were Dr. J. H. Rushbrooke, our Baptist Commissioner for Europe whose visit to America in the spring and summer is recalled with peculiar pleasure by all who were so fortunate as to get acquainted with him; Dr. F. W. Simoleit, Secretary of the German Baptist Home Mission Society; Rev. B. Weerts, pastor of the First Baptist Church of Berlin; Rev. John Ricar, of Czechoslovakia, and Rev. Arnald Metz of Austria. They had come for a conference regarding the distribution of the 300 bales and barrels to be unloaded at Hamburg for Germany, Austria and Czechoslovakia. In addition 150 more were to be left at Danzig for distribution in the eastern part of Germany. I wish it were possible to convey adequately to the readers of *MISSIONS* the gratitude and appreciation expressed by these brethren. They were overwhelmed by this wonderful expression of brotherhood and fellowship on the part of our churches in America, and those bales were to them literal "liebesgaben"—gifts of love—which Northern Baptists had sent to the destitute people in their countries. It is not surprising that the treasure ship should have appeared to them as a real ship that had actually been filled in fellowship. Of the 300 bales unloaded at Hamburg, 50 were to be distributed in that portion of Germany; 100 were placed on a freight train and accompanied by Mr. Metz went to Austria; and the remaining 150 were placed on a freight train and accompanied by Mr. Ricar were sent to Czechoslovakia. Among the latter was the special bale filled with gifts for Madame Kolator from her many friends in America.

The treasure ship proceeded on her way, and majestically sailed through the Kaiser Wilhelm or Kiel Canal, thus avoiding the dangerous passage around the Denmark peninsula and incidentally saving several days of time. It was most interesting to sail through this famous German waterway. Through the courtesy of the Captain I was privileged to stand on the bridge with the captain, the first officer and the German government pilot, and thus I had an exceptional opportunity to observe this constructive achievement in maritime engineering. Although its construction was said to be for commercial purposes, its strategic naval value was recognized from the beginning, for with this Canal the Kaiser could transfer his entire navy from the Baltic Sea to the North Sea or in the opposite direction within approximately twelve hours, without having a single ship leave German territorial waters. After leaving the eastern gateway to the canal the treasure ship continued for another two days and arrived at the ancient city of Danzig. Formerly this was a city of Germany, but now it is known as a free city under the jurisdiction of the League of Nations.

Upon my arrival here I was met by Rev. K. W. Strzelec, the Foreign Mission Society's Director of Relief Work in Poland; Mr. Max Fuerster, a business man of Poland who had volunteered his services in arranging for the railway transportation of the bales into Poland; Rev. Otto Lenz, pastor of the First Baptist Church of Lodz,

Poland, and several other Polish pastors. I was given a welcome that I know was intended not for me personally, but for me as the representative of all American Baptists who cooperated in this "Fill a Ship in Fellowship" achievement. During our conference regarding problems of transportation and distribution, the crew on the ship and the longshoremen were kept busy unloading 800 bales of clothing and shoes, 65 barrels of soap and 20 barrels of toys, all of which, with the exception of 150 bales for Germany, were to be sent by rail from Danzig into Poland. All were safely unloaded, and among them was the special bale for Miss Wenske filled with gifts from her many friends in America. Once more I listened to expressions of profound gratitude and deep appreciation that I can only inadequately reconvey to your readers. How welcome these gifts of love and fellowship will be to the poor people in Poland may be easily imagined. Having no soap many people have had to use sand and water for cleansing, or a mixture of sand, clay and sawdust. Having no clothes, not even an adequate supply of rags, the women in many villages have been unable to leave their homes, and even in mid-December pastors and missionaries have to go about barefooted. It was estimated that possibly ten Polish freight cars would be required to transport these bales and barrels into Poland and by Christmas all would be ready for distribution. In the next issue of *MISSIONS* I hope to tell briefly the story of my visit to Poland, and what I saw of conditions and the actual distribution of these gifts of Northern Baptists.

From Danzig the treasure ship proceeded once more on her way to her final destination, which was Libau, formerly in Russia and now the seaport of an independent country called Latvia. For the third time I received a welcome the cordiality of which it is impossible to describe. Here I was met by Rev. John Alexander Frey, of Riga, whose experiences and hardships during the war and the Bolshevik regime seem like a tale from the Christian persecutions of the early centuries. He is now the president of the new Baptist Theological Seminary for the Baptists of Latvia. He was accompanied by Rev. Adam Podin of Esthonia, another Baptist preacher with an astounding record of similar hardships during recent years of upheaval; K. Freywald, a Baptist layman of Riga holding an important position in the Latvian government, and several other pastors from Latvia and Lithuania. During our conference the crew and the longshoremen once more were kept busy unloading the remainder of the cargo of gifts. More than 600 bales were unloaded for Latvia, Esthonia, Lithuania and Russia. Among them was the special bale for the Seminary, containing blankets, of which 20 were the gift of Colonel E. H. Haskell, of Newton Center, Mass.

It was with a feeling of sadness that I said farewell to the treasure ship. Her voyage was at an end and I was again a wayfarer instead of a seafarer. Her captain, H. K. Christensen, had shown me every courtesy and kindness during the 17 days that the *Estonia* had been my home. Having discharged her cargo she was made ready for her return trip, and on December 19 began her long voyage back to New York. Many times in the years to come that ship will doubtless cross the seas, but probably never again will she carry such a cargo of fellowship and love. In the history of American Baptists the steamship *Estonia* will always be remembered as "the ship that was filled in fellowship," that carried to a suffering humanity



in Europe a cargo of gifts of love contributed in the spirit of Christ for the relief of distress among a people whose hardships occasioned by the war have not yet come to an end.

Thus ends the second chapter in the story of the relief achievement of Northern Baptists. As this article is being written the railways in Poland are carrying their bales to Warsaw and Lodz for distribution in Poland and in western Russia; a ship is carrying the bales from Libau to Esthonia; the railroads of Russia are carrying the bales from Libau into central Russia, and the railroads of Germany are transporting similar supplies into Germany, Austria and Czechoslovakia. During the days just prior to or immediately after Christmas there will be rejoicing in many homes in destitute sections of Europe that have not known rejoicing since the Christmas before the war. The Christ Child will have again come to these people, sent by Northern Baptists, and they will know that Christian fellowship survives a war however world embracing it may be, and that love is always stronger than hatred. And so it is hoped that in the March issue of MISSIONS it will be possible to give an account of how the gifts actually reached the people and what conditions of need these gifts actually relieved.

#### A WONDERFUL MEETING

Under date of Libau, December 10, Mr. Lipphard writes:

This is Saturday night, nearly midnight, but I must write you while my impressions are fresh. I have just come from one of the greatest meetings of my life and Mr. Frey says from the greatest meeting ever held in Libau. It was a union service for Lutherans, Baptists and everybody. Imagine an immense, altared, canded, pulpited Lutheran church with 5,000 or more people filling every seat, every corner in the gallery and every aisle to the very rear, a sea of poverty-stricken humanity. The Lutheran pastor in his gown led the service, with the usual formalism. Then Frey and I climbed the many stairs to the box pulpit, the two of us using an hour and ten minutes for a speech, Frey interpreting and then taking another half hour for a straight sermon. That is what took place tonight. The service was fully two hours long and all of the 5,000 people remained the entire time. Bear in mind that the weather is bitterly cold here. The temperature is almost zero by our thermometer, and the church had not a bit of heat. Frey and I stood in the pulpit wearing overcoats and mufflers, our breath freezing three feet in front of our mouths, and I shifted from one foot to the other because both were so cold. Yet that crowd remained in such cold more than two hours to hear the American tell the story of unsectarian relief work. After the close of the service the people simply would not go home but crowded up to gaze at me. More than a score of poorly clad, hungry looking, aged women came with tears in their eyes and kissed my hand. I do not imagine I shall ever again see such a meeting or be given such a hearing.

Frey says we have opened the door so wide to interdenominational friendship and understanding that it can never again be closed. Never before in the history of Libau has there been anything else held in this Lutheran church except the formal services, I am told; and never before has there been any kind of union religious meeting. It is almost a miracle, and only the steamship *Estonia*

in the harbor, the bales on the pier, the American in the city, and the unsectarian emphasis on our relief activity have made it possible.

The cold in Libau is indescribable. Of course there is no heat in this hotel except from a small fireplace in my sitting room, the chimney of which goes through the bedroom. Fuel is so scarce that even in the best hotel in town there is little heat. I don't like to ask for a larger fire because I have seen enough to make me realize the poverty here. During these days in Libau I have made seven trips between the pier and the hotel in an open "droske," or carriage, without any blanket to cover me because none existed. On one trip I used the burlap bag in which the driver had carried a mouthful of hay for the horses—such poor starved horses and such ragged drivers. One driver had on an overcoat with no less than sixteen patches, mostly of old carpet and burlap.

To see about the distribution in Russia an official representative of the Bolshevik government came on with the American Relief man. Our bales, their efficient packing and their origin from Baptist churches made a great impression on him. He promised to send me an official Bolshevik letter of gratitude.

We had a merry time with the customs official, who was altogether too officious for so small a country. Notwithstanding the instructions from the capital about free duty and all our explanations and several official communications, he was not satisfied but insisted on opening one bale, one barrel of soap and one barrel of toys. He asked for a complete estimate of all the contents which I figured up. Then he was satisfied. The bales go in free and I was told that the duty on it would have been at least 33,000,000 rubles or more than \$130,000.

#### SUNDAY IN LIBAU

This has been a great day in the history of Libau. Really, I have seen so many women and even a few men shed tears of joy and gratitude over the coming of our ship that it is getting under my own skin as well.

This morning Mr. Frey and I went to the second largest Baptist church. Like the church last night, it was packed, even every aisle being filled to capacity. The service lasted two hours, Frey and I together using an hour and ten minutes. This afternoon we went to a big union Baptist meeting in the largest Baptist church. Once more there was an immense crowd. The occasion was the annual union choir concert, and I was the "festredner," or special speaker. Frey and I left after the service had proceeded two hours in order to make our third appointment, but at that time the program was only half over and so would continue for two hours more. Both meetings were held in unheated churches and we wore our overcoats. I cannot describe the reception the people gave me. They looked at me with such amazement and wonder that it seemed as if they doubted their own senses and thought I must be some visionary being and not a real American Baptist in their midst.

This evening we went to the German Baptist church. My presence seemed almost incredible to them. Here was an American coming from a country that had been at war with Germany, bringing "liebesgaben"—love gifts—from American Baptists for Lettish Baptists, German Baptists, Lutherans and others. Such a thing, I hear, had never been known in Latvia before. I was given an ovation of gratitude. At the end of the meeting the choir

sang "God be with you till we meet again." So the day has passed. It has been a most strenuous day. Another busy day awaits me in Riga tomorrow and a big meeting in the evening.

Seven bales go to the big Lutheran church where we were last night. You can imagine the impression that information has created. One of the barrels of soap goes to the Municipal Bath House for Children where the children of Libau must report once a week for a bath. They have no soap now and this gift is most timely.

Monday morning. Arrived Riga 6:30. Temperature 8 below zero by our thermometer.

#### FURTHER NEWS EXTRACTS

To show the need, Rev. K. W. Strzelec, our distributing agent in Poland, has been so affected by the pitiful conditions in some places that he cannot visit there any more

because the need is so acute and he is unable to do anything substantial for relief. He has disposed of almost his entire wardrobe among barefooted, ragged preachers in Poland. The 1,700 bales, though a great denominational achievement, will meet little more than a fraction of the need.

"There is undoubtedly plenty of need right here in this old city of Danzig. In my brief trip into the city today I saw half-starved, thinly clad children begging, little urchins coming into the hotel dining rooms singing hymns in feeble voices, women harnessed to heavy sleds laden with firewood and their children pushing in the rear."

The mention of Hoover's name made everything go like magic with government officials. Mr. Lipphard got his passport viséd within ten minutes, and ahead of a waiting line, by merely "mentioning Hoover's name, relief work, and that smooth expression 'diplomatisch,'" and viséd free of charge at that.



## A Bungalow or a Tent?

BY REV. FREDERICK A. AGAR



THE Editor has asked me to tell the readers of MISSIONS a little story, so it must be done even if it does sound like a very foolish little tale—until you come close to the end of it. Then it begins to look more like the tale of a fool than a foolish tale, and surely no one can complain if I call myself a bad name by implication. So let the imaginative story speak for itself.

Let us suppose that in my early manhood, when I was married I bought on the instalment plan a very ample and usable bungalow, with some very fine verandas around it that gave me splendid visions of wide reaches of lands full of wonderful prospects, which I meant to enjoy with my bride for the rest of my life. Also there was a very nice green lawn which delighted my sentimental Irish soul. Yes, the weekly payments that had to be made to complete the transaction were rather heavy and did exact a real measure of planning and stewardship, but nevertheless I entered into the transaction with my eyes open and with a willing heart because of my love for my bride.

Well, the first few payments were made in fine order and the prospects looked good for a completed transaction in the course of time, until on my way downtown one day I spied in the window of the big hardware store a very attractive-looking tent. Yes, it did draw my attention because it was made of green-striped canvas of very excellent grade, and we poor Irish are always so very sentimental. So I went in and talked to the merchant, and he of course recommended the tent and extolled its usefulness, and did put some emphasis on "how nice it would look set up with some green grass around it." But I told him it could not be paid for just now as I was under some other obligations. That did not deter him from pushing the sale, for he said my credit was good and I could pay for the green-striped tent on the instalment

plan. So I told him to set it up on my lawn beside the bungalow, and then and there I paid him some cash to make it a good deal.

The next day when an instalment was due on the bungalow I could not meet it because my money had been put into the tent. Each week thereafter the same trouble occurred because always the payment on the tent came due before that on the bungalow. In the months that followed I was in hot water all the time, and it would not do to tell of all my troubles. They were, however, so many that it was very evident *the tent should not have been purchased until every obligation on the bungalow had been met*, for the resultant troubles spoiled the joy of the tent as well as the possession of the bungalow. Oh, if only I had not bought the tent, for then my bride would have soon possessed the house, while now—well, let's not go into any more details about what followed. Only all the neighbors called me bad names, which of course we will not print for you to repeat.

Some very interesting information can sometimes be obtained from a careful, common sense examination of church statistics. For instance, more than a fourth of the money raised by our local Baptist churches for beneficences or "other objects" evidently finds its way outside of denominational channels. In some churches it is upwards of fifty per cent of the total money raised for all purposes other than for current expenses. A recent case came to my attention where a sum running into many thousands of dollars had been raised and paid to one object outside of the denominational life, and the total paid during seven months for all denominational purposes was only about half as much.

The tent with the green stripes seems to be in constant evidence, and in consequence the denominational bungalow is in sad repair and in danger, because our money is going into the tents instead of where it wisely belongs.

## Brief Life Stories of Czechoslovak Christian Workers

PROCURED AND SENT BY MADAME KOLATOROVA OF PRAGUE

MISS ANNA PLECHACKOVA

**B**ORN 1887 on the 15th of September in Bohemia. When seventeen, I accepted, after my school days, a situation at a settlement for orphans and sick children. I had there in charge the very smallest of the small.

At this time I was a Catholic. I heard of Baptists and went to see their meetings. Soon I accepted Christ into my heart and became a member of the church. In this time I had a deep longing and desire to nurse sick people and speak to them about Christ's love. I went to Bratislava in Silesia and took a course in hospital nursing. Then in war I nursed soldiers and till today I was engaged in nursing and at the same time publishing the glad tidings of Jesus. With joy and pleasure I accept my new work as a missionary worker. We are happy about all Mrs. Kolatorova told us about American women. God bless them!

MISS MARY HAVRANKOVA

I am a graduate of the High School "Vesna" in Brno, Moravia. After I finished my school work I became a clerk at a bank house. I was a Roman Catholic and was very unhappy at home. I suffered from my childhood very much. In our family we had so many troubles and there was no love there to make it easy to bear. Death came, we lost money, my father lost position, sickness, and I thought I would have to go down in all this unhappiness of life. Then I heard of some meetings in Brno—the Baptists had their church there and Mr. Novotny told me to go and see these meetings. I went and never stopped going. I am sure my great loving Father in Heaven brought me in contact with Baptists. Soon I became a member of this church and my only wish is to serve—to serve those who are unhappy as I was some years ago.

Last year I spent in Prague and graduated at the High Social School for Women. I passed examinations and also had some practise under the leading of Social workers in Prague.

I am very happy to be elected as the Matron for the Baptist Orphanage in Czechoslovakia. My prayer is that the Lord might give me strength and wisdom and love to do my duty and be faithful. I will always look up to Him, to the great love eternal, for I know that all must bow before His great love.

MISS LUDMILA KNAPOVA

Born 1876, September 15th, in Moravia. We were twelve children at home and so when I left school I had to earn money at once. I went to serve in a Christian home. It was on December 31st at night these good people took me to a Baptist church to hear the Gospel. This same night I became converted, accepted Christ as my only Saviour, and on May 31st, 1902, I was baptized. In the year 1906 I came to Prague and became acquainted with Miss Lydia Novotny (now Mrs. Kolatorova). She saw

my desire to serve the Lord and she helped me to get a place to be educated as a missionary-nurse in Hamburg, where her brother-in-law was the Director of the Deaconesses' Home "Tabea." I spent these last twelve years there and in war I worked with the Red Cross in battlefields. But I always wished from my whole heart to work in my own country among my own people.

The glad news Mrs. Kolatorova brought from America made our hearts leap with pleasure. We shall be more than happy to be able now to work in our dear Republic among suffering people and bring light into their hearts. Thank God for all—God will repay. We will work faithfully with hearts full of joy and thankfulness.

MISS NELLIE VOLCIKOVA

Born 1894 in Moravia. When sixteen I became a Christian and was baptized in Vsetin. Then I went to Canada and spent four years there. After that I was



STANDING LEFT TO RIGHT: ANNA PLECHACKOVA, NEW MISSIONARY WORKER FOR BOHEMIA; MARY HAVRANKOVA, IN CHARGE OF THE ORPHANAGE; NELLIE VOLCIKOVA, NEW MISSIONARY WORKER FOR MORAVIA. SEATED: LUDMILA KNAPOVA, NEW WORKER FOR SLOVAKIA, "OVA" IS THE FEMININE TERMINAL

accepted as an assistant worker in Young Women's Moody Church Home in Chicago. I spent there five blessed fine years in work among children and was very happy there. Sometimes I wished to go to work in Africa very much. But when thinking of my own nation, I felt like seeing half Africa at home and I prayed the Lord might show me the right path to go. I went back to my own country not knowing what kind of work He will prepare for me. *Now I am sure* He wanted me back to Czechoslovakia! I am happy to accept the position of a missionary worker here that Mrs. Kolatorova proposes to me. I wish nothing more—only to serve my Master faithfully. I see His Hand in leading me to do this.



## MRS. MARY HANUSOVA

I was brought up in a Christian home and in a fine dear Sunday school, so that I was happy enough not to know much about bad influence. And today when I see young people spoiled by bad surroundings, bad society, I feel very sorry for them.

What happy hours I spent in our class in Sunday school with our darling teacher! It was in the old chapel yet, we had no real Church in Prague, and so in one room there were many classes, in each corner huddled up like chickens around the teacher, who whispered only, not to disturb the other classes. I was very happy in that company and I gained much. I believe that from these hours my whole future life was blessed and changed. When I was eighteen I desired to be baptized and there came that

day when I openly accepted Christ as my Saviour. The pastor of our Church in Prague was Rev. Henry Novotny. At that time we all knew he will not be long with us, he was very weak and ill in that time. But how happy we were when he still promised to baptize us. We were a row of young people and it was the *last* baptism where Mr. Novotny acted as pastor. I see him in my memory today, tall, dark, happy to be still able to serve God. He could not walk back home, brethren from the church helped him into a car and that was my last day with him. This remembrance of this true God's servant will never leave me. His character, fine Christian character, you seldom, very seldom meet in your life—this was never to forget. I surely can say, "though dead, he speaketh." Thinking of him, you cannot do a wrong bad thing.

(These sketches will make a fine reading.)



## "Katie"

BY ALICE W. S. BRIMSON

(Almost everyone who knows Miss Brimson, the Executive Secretary of our Christian Americanization Department, has heard of her famous Katie. She appears here in print for the first time with no other excuse than that she is an interesting personality. Katie has no plot, no climax, no denouement—she needs none. She is just Katie—and that is enough. Incidentally, the little sketch is an illuminating revelation of all that Christian Americanization means.)



KATIE is a wholesome, keen, Hungarian woman. Her voice is loud, for even as a girl she did a man's work in Hungary. It was just a humble peasant home with dirt floor and thatched roof where Katie was born. There was but one room with a big fireplace where the bread was baked. Want stalked there, for there were many mouths to feed.

"My sister-in-law, she say the meat is not good in America," said Katie one day. "That is because you have too much of it over here. There you have meat—just a little—one teeny piece maybe Christmas and Easter. And you watch it cut—one little piece, like two fingers—that is your bit. You wish maybe you have just a little more. Oh, it taste very good then! Often I see my mother when supper-time come. We have nothing to eat. She take a handful of flour and put it in the pan. Then she stir and stir it until it brown. Last she pour in water and that is all we have for supper. I always go to bed hungry in my home."

When Katie was twelve years old her mother packed her clothes in a bundle and said, "Katie, you old now. You must take care of yourself." So Katie took her bundle and went to town. "I work for a woman—oh, so cross. I never have enough to eat. Many times I take bones and put them in my mouth to suck because I want more. Every night I must black shoes—nine pairs—and (with a tone of appreciation) the blacking not nearly so good in Hungary as in America. I brush and brush, and still not shine. I sit by the fireplace and my eyes go shut, my head falls over—and still I must brush!"

Then Katie heard of America. There was enough to

eat in America. If a person worked in America he got much money. And Katie said, "I must go."

"Oh, Katie, my child, stay here by your mother and father. I shall never see you again. You *cannot* go," pleaded the mother. But every night Katie cried herself to sleep. One night her mother came sadly and stood by her bed. "Oh, my Katie, you must not cry so. You will be sick. Tomorrow I will ask your father to go to town and get your papers. Then you go to America." So the papers were made out, and the last prayers said, and Katie—a girl of eighteen—started on the great adventure.

Katie's eyes flash as she talks of that journey, and her voice grows louder and louder. "Very bad. We too close together to sleep. Food very bad, too. We have cup and plate and each go get their own food. Then all crowd and strong ones get and weak ones maybe have nothing. Sometimes we eat—sometimes food smell so very bad we just throw it into water. Then we get sick—oh, it was very bad!" Yet, when Katie had been in America only four weeks she sent back twenty dollars to her mother.

It was during the war that I first met Katie. After we had talked a while she said, "Oh, my mother!"—and the tears came to her eyes—"all time I think of my mother. I wish she in America. You see my mother?" Then she brought a picture of an old lady with a strong peasant face, weathered with toil but lighted with love. "My mother"—always Katie talked of her. No word had come of her during all the dark days of war. Was she still alive—was she suffering over there? Then in July, 1920, came the first letter—a letter full of sadness.

Intense suffering had been the portion of all whom she loved and the dear mother had gone "over there."

Another sorrow came soon after. For a year a volunteer had been calling in Katie's home, giving lovingly of her service. She and Katie had become fast friends. "Oh, Mrs. Marple, she such a fine lady. I do anything for Mrs. Marple." Very suddenly word came to Katie that the beloved "Teacher" had gone to live forever in the presence of that One who had said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." Great was Katie's loss and great her grief. She went to the home carrying a beautiful wreath for the American friend who had done so much for her. Many months afterward she said, "Oh, my heart aches so bad. My mother, she gone and Mrs. Marple, she gone, too."

Willing hands and thrifty ways have brought some measure of prosperity to Katie and her barber-husband, Adam. Last summer they bought a little home of their own. It is tiny, but immaculately clean and nicely furnished. There is a yard and here Katie keeps chickens, geese and a billy goat. "I save seven years to buy these," she says proudly. "My friends say, 'Katie, you lucky.' I say, 'I not lucky.' I work hard and save. I know how to live cheap. I not go bakery, buy cream puffs, buy bread. I look in—wish have some. Then I say, 'No, Katie, you better go home.' Then I buy eggs, flour,

sugar. Go home and make cake. That much cheaper. I pay \$1.19 for sack of flour. Then I bake bread whole month. I know how to *save*. If I American I not know—Americans not know how to *save*!"

Will Katie learn about the Christ here in America? Her little boy goes to a Baptist Sunday school. In fact, it was through the little son that a missionary of the Woman's American Baptist Home Mission Society found Katie and first brought the English teacher to her. Sometimes Katie attends the nearby church with the missionary and she has joined the missionary society. Once she told them of her life in Hungary, and another time she went with the teacher she loved and told the women of a larger church the story of her life. One day she entertained the mission circle at her home. Wonderful were the cakes and cookies which she prepared for the occasion. Great was her joy as the American women gathered in her house.

"Do you love America?" I said to Katie once, and never will I forget the solemn look which came into her face as she raised her hand and said, "Before God, I love America." And she lives it too, for she is ready to do her share in every movement for betterment. She and Adam have brought to America hands ever ready for honest work, a frugal disposition which saves and invests, and a real devotion to the country of their adoption.

(Have you an unknown Katie nearby?)



## Tithing for Happiness

BY JESSIE L. BURRALL

A SUNDAY SCHOOL class of 300 girls in Washington, D. C., gave to missions in one year \$500.

This was considered a marvelous gift. But during the following year 150 of those girls became tithers. Their average salary was \$100 a month. That changed their outlook and turned into the Lord's work not \$500 in a year, but \$1,500 every month. Not all of it went to missions, of course. The bulk of it went to the home churches scattered throughout the United States.

When the next missionary offering for the year was taken, however, those 300 girls pledged \$3,180 in ten minutes. The officers of the church expected a large shrinkage in that pledge, believing it had come through over-enthusiasm, but before the specified time for paying the pledges had arrived, \$3,200 had been turned in. Those tithing girls in making their pledges had but spoken words of truth and soberness.

That same year over \$10,000 passed through the class treasury. This seems astounding and unbelievable. Yet it is simple fact. (The class had meanwhile increased in numbers.) Moreover, no lengthy pleas for money were ever made. When a need arose the girls individually decided what part of their tithe money should by rights go to that particular cause.

Oh, the relief of it! Oh, the happiness in the hearts of the girls! They learned anew that "the law of the Lord is perfect, converting the soul." "Moreover by them is thy servant warned and in keeping of them there is

great reward!" In keeping the law of the tithe the great reward of a comfortable conscience, a joyous working together with Him, became immediately manifest.

Those girls make a joy of tithing. They love to quote "The Lord loveth a hilarious giver," and "Who gives himself with the gift feeds three; himself, his hungering neighbor and Me."

Now not everyone who becomes a tither is immediately a happy person. To some of us the ten dollars out of every hundred looms so large, and we dwell so earnestly on the needful things that ten would have brought us that there's no room in our thoughts of the blessed joy that that ten is bringing to some poor child, man or woman who without it never would have heard of Christ. We pay our tithe from stern duty and forget to follow it with our love and prayers out into our Father's work.

I sometimes think that the greatest miracle of all the Heavenly Kingdom is that our Father will take our money and with it bring souls into His light and joy. Through our money we have a share in the wonderful joy of the missionary as she sees souls being born again. Without our money she would not be able to devote her time to His work.

God hasten the day when Baptist women and Baptist men may all enter into this wonderful service of true stewardship!

(Herein lies the answer to all needs.—Ed.)



THE RELIGIOUSLY NEGLECTED INDIAN IN HIS HABITAT

## On Desert Trails to the Neglected Tribes of Nevada

THE INFORMING STORY OF A PERSONAL SURVEY

BY J. WINFIELD SCOTT

MISSIONARY TO PAIUTE AND SHOSHONE INDIANS, NEVADA



**I**N COMPANY with Lorenzo D. Creel, Special Supervisor of the Reno Indian Agency, I started out on a trip of 1,131 miles, to visit the neglected Indians at points where these people are anxious for missionary work to be carried on among them. Mr. Creel is now seventy years of age and will undoubtedly retire from the Government service before long, and it was his expressed wish to introduce me to the Indians of Nevada before his retirement. It was indeed a great privilege to travel with a man who has been in the service for so many years, and who understands the Indians so well. It was very touching to hear him remark, as we sat on the floor of Joe Timoke's cabin, more than sixty-five miles from the railroad, "Brother Scott, this is the last long trail of the old scout."

Let me say at the start, that I was greatly impressed with the fact that Nevada is a great and very needy missionary field where white men, women and children, live by the thousands who never have had any religious opportunities whatever. In great stretches of irrigated valleys there are many communities with no churches.

At Lovelocks, I found an Indian colony on the edge of a village, with a population of 80, with an Indian school

maintained by the Government. Here the Lutheran minister holds Sunday school for the Indians in the Indian schoolhouse with a good average attendance, but at Winnemucca I found a settlement of Paiute Indians, with 28 children attending the public school, but no missionary work done for them whatever. There is also a lack of Christian work among the 323 Indians living near the Government school, 120 miles north of Winnemucca, at Fort McDermitt.

It was on a Sunday, at noon, that we arrived at Battle Mountain. I soon started a conversation with several Indians and learned from them that the only religious service ever held for them, that they could remember, was in 1914 when some minister was passing through the country. The children have been attending the public school in Battle Mountain with the white children, and they seem to be a bright, intelligent lot. However, the school board has voted to isolate the Indian school children because of a scare they have just suffered through the death of an Indian girl from tuberculosis. I had a talk with the local editor, who is a member of the board, and he informed me that there never had been a medical inspection of any kind for the school children, either whites or Indians. As against the isolation of our Indian chil-



dren, I advised a medical inspection for all children. He said that final action had been taken and that all the Indian children would be taught in a separate building by a teacher employed. This, of course, will work a hardship for the Battle Mountain Indian children.

Out at the Indian camp, I watched a number of the Indians gambling for a few minutes, and then asked them if they would like to have a service that night and at once some answered "yes"; others "sure." So that night we had a good service. With the help of a few Indians, I fastened my canvas song sheets on a rope stretched between two fence posts, and then Mr. Creel and the Indians propped my Ford upon the railroad tie so that the headlight reflector was turned on the canvas. The Indians gathered around on the ground and after a spirited song service, a sermon on "The Great Shepherd" followed. After the service the men asked me to come again, and let them know at least a week ahead of time so that they could gather the children in from the surrounding country to help sing. How I would love to go there occasionally!

I looked over the land owned by the Government for the use of the Indians, and picked out five acres for our mission site, in accordance with Dr. Kinney's letter to the Reno Agency, applying for land on this tract. I believe the time will soon come when the 800 acres allotted by the Government will be fully occupied by the Indians. There is now one artesian well on the land which throws a stream nine feet high from a six-inch pipe, 400 feet deep. Nearby there is a ranch with a similar well irrigating five acres of land. We visited this ranch and found a splendid illustration of what can be done. I hope we can make

Battle Mountain the center of a great Baptist work among the Shoshone Indians in that vicinity.

At Elko, I found 125 Shoshone Indians and many more in the immediate vicinity. The pastor of the local Baptist church has resigned and will return to Kentucky to complete his education. He has had a special class for Indians in the Sunday school. In talking with the Indians they expressed their appreciation of what Pastor Mitchell has been doing for them. A number have been baptized into his church. The Government has 160 acres of land a half mile from Elko, where the Indians will live in the near future. I made application for five acres of land to be deeded to the American Baptist Home Mission Society for missionary purposes. Elko, Battle Mountain, Winnemucca and Fort McDermitt should make a good field for one missionary to the Indians.

At Ruby Valley I had one of the most interesting experiences on the trip. The place is about 80 miles from the river. We drove up to the Ruby Valley post office about six o'clock in the evening, and at once went to the cabin of Joe Timoke, where we were made welcome. Mr. Creel decided that we would sleep in Joe's cabin, so we took our roll of bedding inside and prepared for the night. But we were soon to learn that sleep was a luxury to be postponed. Several young Indians came to the cabin and were sent by Joe in all directions to circulate the news that the Government man was there and another white man who would "give talk."

Joe Timoke is quite a character. Creel said, "Behold an Israelite in whom there is no guile." He is an oldtime Indian, who because of the great distance he lives from the railroad has not become contaminated with the bad



THE INDIAN FARMER SHARPENING UP, AND HIS HOME SURROUNDINGS

ways of the whites. I soon saw that the Indians had great confidence in him.

That night nine Indians came to the cabin. They filled the room; some sitting on the floor, while others were stretched at full length. Not one of them, so far as I could learn, had ever been to school. I talked about an hour and a half with the aid of three interpreters, as no one was capable of doing it alone. They knew nothing at all about the church and had never seen or heard of the Bible. After I was through they had just two questions to ask. The first, "When was that book written?" and the other "Where was it written?"

That night, in the one small room, I slept on the floor with Mr. Creel, Joe Timoke and another old Indian. The



HUNTER JIM

small window and door were kept tightly closed "to keep out the evil spirits." Before morning the air was so thick I was unable to sleep and was glad when daylight came so that I could go out of doors and fill my lungs with the pure air God has so generously bestowed upon Nevada.

Soon after breakfast, the Indian men gathered again, and I had a good sociable talk with them, both asking and answering many questions. When I left, they all gave me an invitation to come again and bring my family with me.

From Ruby Valley it is a monotonous drive of 135 miles to Ely: Shoshone Indian population, 125; whites, 2,000. This is a mining town and contains no Baptist church.



ACORN GATHERER

There is no Government land in this vicinity and the Indians are living on the hillside overlooking the town, on land owned by the mining company.

They are an intelligent lot of Indians and many of them have real comfortable homes with three and four rooms. Some of the homes are made attractive by rose bushes and other flowers and vines planted near the door steps. These greatly valued growing things, in this land of little waterfall, are kept alive with water that is carried from a spring at the bottom of the hill. This is a hard task as the hill is steep and it is necessary to carry a great amount of water. Nevertheless, one Indian has a large, beautiful rose bush for which he has been carrying water for nine years.

There appeared to be at least 30 Indian children in the town, several of whom are attending the public school. These Indians never have had any missionary work done among them but expressed the desire for such service. They told me that they could not understand why the white people should have churches and they have none.

One old Indian tried to explain to me that the sun and moon are the gods and that the white man's church was



A TYPICAL MONO

no good because it did not do white people any good. He has yet to know the meaning of real Christianity.

From Ely we drove about 36 miles to Lizzie Lee's ranch. This woman has a white husband who has always been loyal to her. Arthur, an adopted son, is a fine Indian lad about fifteen years of age. He lives with Lizzie Lee in the little log house of one room and attends the small country school. When Arthur was very small his foster-mother camped by the side of the school that he might attend.

Arthur has every appearance of being a clean, wholesome lad, of unusual intelligence, and I hope some day he may be able to obtain a good education. Lizzie Lee has forty acres of land, part of which is under splendid cultivation. It is said that some white men have tried to steal her water rights and force her off the land so that they might obtain it to use as a gathering place for their cattle in the fall, the topography of the land being ideal for this purpose. There are no other Indians in the neighborhood. That night we slept on the sand by the side of a sagebrush, beneath the beautiful sky.

We left Lizzie Lee's early in the morning, and drove 189 miles to Tonopah, stopping at Duckwater and Hot Creek. No missionary work had ever been done in this region, but we learned that a great amount of moonshine whiskey was being made and that the Indians were drinking freely. At Round Mountain, where there is a Paiute Indian population of 200, I visited several Indians from our Fallon Mission who are employed at the mines at this place. They informed me that no missionary work was being done there whatever; that whiskey was running

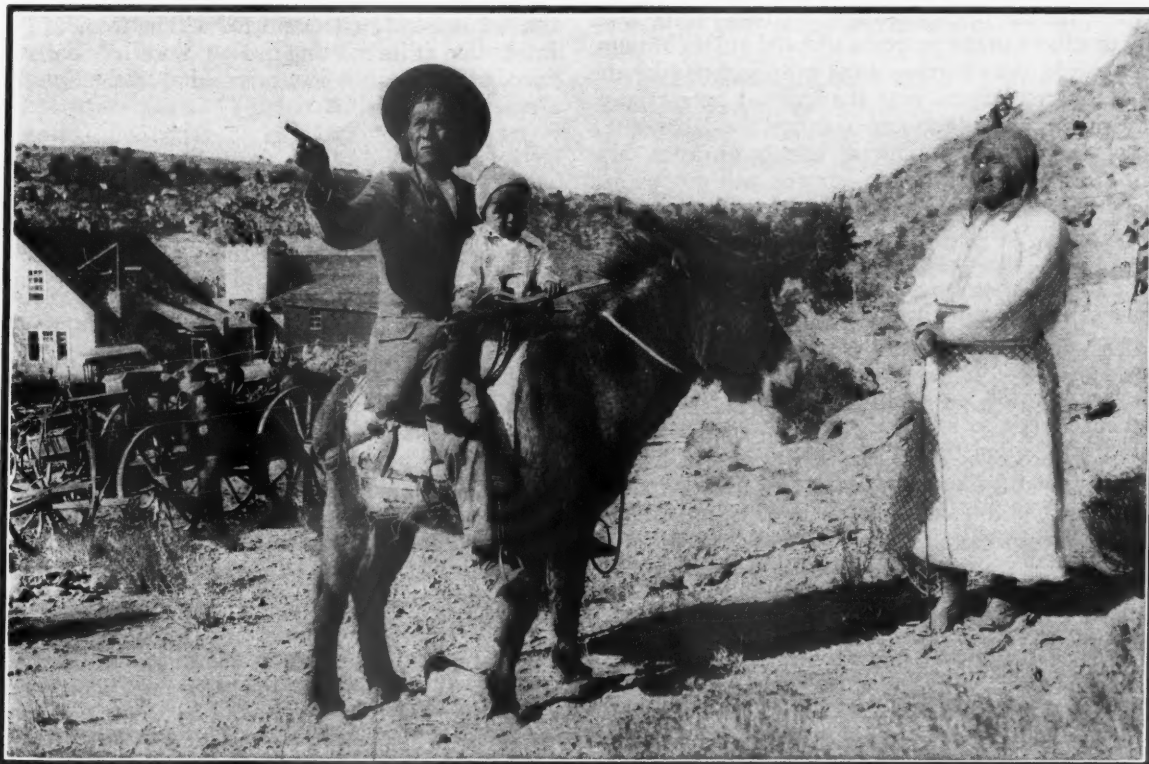
very lively and bootlegging flourishing both among whites and Indians. Only a few days before I arrived, one drunken Indian shot and killed another Indian and later killed himself. I was told by the superintendent of one of the mines, that Albert Hicks, one of our Christians from Fallon, was doing a great deal to keep the Indians from drinking and gambling. Albert told me that he would act as a Sunday school superintendent if a school could be organized.

At Austin I found that most of the Indians, who live in the abandoned adobe shacks formerly used by the miners, were scattered throughout the surrounding country working in the hay fields, so I was unable to see or talk with many. There is no missionary work being done there among them.

We left Austin at 7 o'clock one evening and drove 65 miles toward Fallon, where we stopped and slept by the roadside, 55 miles from the nearest railroad. Soon after sunrise next morning we were on the road again and arrived at Reno about four o'clock.

It was a long, hard drive over the burning desert, but it was indeed worth while. It has given me a better idea of the life of these far western Indians than I could have obtained in any other way. It has also shown me the meagerness of the missionary work that is being done in Nevada, and the great need of missionaries.

(This illuminating article, descriptive of gospel barrenness among the Indians of Nevada, is another reminder of the urgent necessity of carrying forward to a successful conclusion the campaign under the New World Movement.—Ed.)



JUDGE HONGAVI, HOPI INDIAN, AND HIS GRANDCHILD ON HIS FAVORITE BURRO, WITH AN AGED WOMAN FORMERLY FAMOUS AS A SOOTHSAYER. BOTH ARE NOW LEADING CHRISTIANS IN THE BAPTIST CHURCH OF THE FIRST MESA, ARIZONA



## An Important Change in Program

*LAYMEN SUGGEST IMPORTANT CHANGES—ADMINISTRATIVE COMMITTEE OF BOARD OF PROMOTION APPROVES AND ADOPTS THEM*



THE following reports were unanimously approved by the Administrative Committee at its meeting held in New York, December 28-29, and are given for publication at the request of the Administrative Committee. The facts contained in the reports have an important bearing upon the present denominational program. It is the desire of the Administrative Committee that these reports be read by all subscribers to the denominational papers, and it is suggested that pastors read them in full also to their congregations.

### THE LAYMEN'S COUNCIL

One of the most significant steps taken at the November meeting of the Board of Promotion in Indianapolis was the formation of the National Laymen's Council. The Executive Committee of the Council met on December 16. Mr. James C. Colgate presided. Laymen were present from eight states.

Former Governor Milliken, of Maine, though unable to be present, strongly advocated action which was eventually taken by unanimous vote of the Committee.

In view of the financial situation in the nation and the world, it was agreed by the Executive Committee that it is necessary to provide at once for the obligations immediately pressing upon the denomination rather than literally to adhere to the program adopted at Des Moines. In other words, our churches must raise and pay by the end of the present fiscal year the amount necessary to meet the operating budgets and to cancel the debts of the Board of Promotion and of all our cooperating and affiliating organizations. This amount will not exceed the \$20,000,000 which the Des Moines Convention approved as the objective that we should undertake to raise this year. The exact details of the amount required for each organization participating in the New World Movement will be submitted to the Northern Baptist Laymen's Council at its meeting to be held in Chicago, January 20, 1922.

This program calls for the full payment of such part of every pledge made as falls due during the current fiscal year, and in addition thereto the sum of approximately \$8,000,000 in new pledges, payable before April 30, 1922.

Happily, it was possible at once to confer with representatives of the Continuation Campaign Committee of the two Woman's Societies. The women agreed that cooperative action was wise and cheerfully made the necessary changes in their plans. There was no need to change one of the objectives for the present year—namely, the payment of \$2,000,000. Pledges covering the three-year period will be welcomed, but are not now the main objective.

These plans as jointly agreed to by the Executive Committee of the Laymen's Council and the Continuation Campaign Committee of the Woman's Societies were communicated to the Administrative Committee of the Board of Promotion, and after full discussion they were unanimously adopted. In taking this action the Ad-

ministrative Committee desires clear understanding on the following points:

1. This change of plan in no way affects pledges already made to the New World Movement of Northern Baptists.
2. The organization already set up in many States should be utilized to the full to carry out the changed objective.
3. If any State organization so determines, new pledges for the remaining three-year period may still be taken.
4. This modification of previous plans necessitated by prevailing financial depression involves a similar campaign in each succeeding year of the five-year period. The \$100,000,000 goal remains unchanged. This is a farther step toward its attainment.

Because of apparent misunderstanding on the part of some, the Administrative Committee wishes to emphasize the fact that the collapse of the Interchurch World Movement in no way affects pledges already made to the New World Movement.

### REPORT OF THE COMMITTEE ON THE DEPARTMENT OF SPECIAL GIFTS

The first program for this committee was presented to the Administrative Committee of The General Board of Promotion at its meeting in New York on September 20, 1920, at which time it was voted that the Special Gifts Department should:

1. Relate the present giving to designated or specific objects in connection with the work of the different societies, boards and institutions.
2. Be prepared to suggest specific objects included in the survey askings of the various societies, boards and institutions to those wishing to designate their gifts to some definite purpose.
3. Arrange for givers who have become identified with certain phases of the work to be kept in touch with the work for which their gifts are used.

Having this vote in mind, your committee conceives of its functions at the present time to be:

- a. To stimulate special giving by individuals and churches for both general and specific purposes.
- b. To pass, with power, upon requests from all organizations having in mind programs for objects already included or not included in the Survey, and to report to the Administrative Committee.

It is most desirable that special giving be stimulated and that such giving be directed along the proper lines in order that the best results may be obtained. In every program for special giving the following general principles must apply:

- a. The annual budgets shall be emphasized as the first obligation upon the denomination.
- b. The debts of the societies shall be emphasized as the second obligation resting upon the denomination.

- c. That in accordance with the spirit and plan of the cooperative program of the New World Movement, all participating organizations shall present, with their special appeal, the whole program to the churches. Churches or individuals in accordance with the spirit of the Indianapolis vote in November, 1921, may designate their gifts for specific purposes included in the New World Movement.

The Committee has been charged with the responsibility of stimulating special giving and it proposes to aid as follows:

- a. To request the societies to furnish lists of their most urgent and vital needs, both foreign, home and local, within the Survey askings, which shall be supplied to all solicitors of funds.
- b. To request the executive secretaries of societies and affiliating organizations to furnish detailed in-

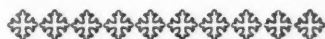
formation regarding these special needs as such information may be required.

- c. To request cooperating societies to make available their officers, members of boards of managers, missionaries and others specially qualified for the promotion of this program, either in public address or private appeal.

The Committee also feels that all solicitation of designated funds must be carried forward in cooperation with the promotional agency of the area.

It is understood by the Committee that the Board of Promotion shall, through other departments, notify each State of its proportionate share of the annual budget and of the accumulated debts. Respectfully submitted,

A. L. SCOTT, *Chairman*, A. M. HARRIS,  
MRS. JOHN NUVEEN, MRS. N. R. WOOD,  
J. H. FRANKLIN, C. L. WHITE, MISS NELLIE  
G. PRESCOTT, MRS. K. S. WESTFALL.



## Enter the Laymen

BY HELEN BARRETT MONTGOMERY



ONE of the greatest events that has happened in connection with The New World Movement was the meeting of the Executive Committee of the National Commission of Baptist Laymen recently held in New York. At last it seems that we are to have a permanent National Council of Laymen, with State Councils affiliated. Such a step will bring a thrill of fresh courage to every heart. Think what may happen in a denomination that has its laymen and its women actively promoting its missionary and educational interests.

The Continuation Campaign Committee of the Women's Boards met the necessary adjustment of its program with courage and good temper. They had secretly hoped for just such a contingency as the organization of the laymen, and had felt morally certain that some reorganization of the Women's Continuation Campaign would be made necessary. So when these wise business men unanimously decided that the present was no time to be taking three-year pledges, and asked the women if they would concur, they promptly agreed and proceeded straightway to rebuild their plans.

The laymen, in cooperation with the other forces of the denomination, mean to shoulder the whole big burden of present needs, and to raise the cash necessary to meet them. All the debts, big and little, all the operating expenses, and the big Interchurch debt are to be jubilantly paid. Old differences are to be forgotten and the denomination enabled to face the future with a renewed spirit.

"Forgetting those things that are behind," it is to "press toward the mark of the prize of its high calling in Jesus Christ."

The joint recommendations of the laymen and the women were unanimously adopted by the Administrative Committee of the Board of Promotion, and the laymen were called in committee to meet in Chicago, January 20th, to make their final plans of campaign.

What changes does the new plan involve for the Women's Continuation Campaign of the One Hundred Million Dollar Fund? Fortunately the changes are in emphasis rather than in fundamentals. The State quotas for the entire period remain unchanged. We are, however, to lay our main stress on the raising of the First Year's Quota—\$2,000,000.

Three annual campaigns are to be faced. But there is really an educational advantage in having three rather than one presentation of the big needs of the denomination. We have the opportunity of being three times proud of the tremendously worth while goal the Baptists have set for themselves. It will be necessary to hold our organizations together for a three years' pull. How smoothly those organizations will run by the end of the three years!

Of course any solicitors who secure pledges for three years need not refuse them, but it is understood we are out primarily to meet present needs. The women must secure \$2,000,000 in cash before April 30th, 1922.

A committee is at work to tabulate exactly what the financial needs of the whole program for the whole year will be, but it is probable that they will not deviate very widely from the twenty millions set forth at Des Moines as the goal of this year's endeavor.

We expect to be even prouder of the women in their acceptance of this change of emphasis made in deference to the superior business judgment and experience of the laymen than we have been in their courage and faith in accepting the challenge of their staggering task of raising \$6,000,000 in three years.

Two millions paid in before April 30th, 1922, is big enough to challenge our faith. By prayer, by courage, by sacrifice, by faith, in love of Him who loved us and gave himself for us we shall do the deed and rejoice together over the outcome when we meet in Seattle.

"Have faith in God." "Faith is the victory."

## Latest Advices on Conditions in India

LETTER FROM DR. LEVERING, INDIAN NEWSPAPER COMMENT AND  
LATER DEVELOPMENTS CONNECTED WITH THE PRINCE OF WALES' VISIT



AM sending you a cutting from the *Madras Mail*, quoting several articles from vernacular papers. These papers are all published in the northern part of India. I think I am correct in saying that the non-cooperative movement has won a larger proportionate support there than in southern India. The Moplah rebellion does not contradict this statement, because these outbreaks have occurred periodically for many years. This one is more wide spread and determined than the others. The *Paisa Akhbar* mentions the resolution passed at Mattra. Do you observe that the sentiment of that resolution means that the real purpose of Mr. Gandhi's agitation is to make India a hermit nation. I am inclined to the opinion that the supporters of Mr. Gandhi are getting out of hand. The riots in Bombay on Nov. 17, the day the Prince of Wales landed, are an evidence. Mr. Gandhi was in the city and his personal presence was not sufficient to prevent the non-cooperators from riot, murder and arson. They deliberately murdered three police officers and attacked Indian Christians, Parsis and a few Europeans. I am sure Gandhi will fail in the end. If he could succeed there is no telling how far back he would lead his country.

Note what the *Ham, Dam* says about Religious Laws, and the attitude of Britain toward the horrible customs of earlier days.

The *Desh* of Lahore tells us what every resident of India knows, that India is divided in opinion. That these divisions are deep, wide and permanent many people believe. India never was and probably never can be a homogeneous nation. Her diversity of nations, races, tribes, castes, rulers, religions, etc., give little hope of a real union.

The general object of all the articles is to show that the whole Indian population has not gone Ghandi mad by a good many millions.

### VIEWS OF THE VERNACULAR PRESS

(Specially Translated for the "*Madras Mail*")

The *Paisa Akhbar* writes: From the date of its birth the non-cooperation movement has changed many hues and played different games. At the recent meeting of the Delhi Political Conference held at Mattra under the chairmanship of Pundit Motilal Nehru, a resolution was passed which, owing to its novelty and absurdity, has outdone all the past resolutions of the Congress party. The resolution declared that the Indian National Congress at its forthcoming session should declare to the whole world that it is an inherent and inalienable right of the Indian nation and its firm intention that it should become a fully independent and self-contained power and that it should have no relations of any kind with foreign powers and countries, among which Great Britain is included. Such resolution clearly indicates the intellectual state of the supporters of the non-cooperation movement and plainly declares their intention. But it is a contradiction of the interpretation of "Swaraj"

given by Mahatma Gandhi a few months ago. He declared that their intention was to obtain self-government, such as is possessed by the British Dominions. But now we know that the Extremists in reality mean by "Swaraj" a republic such as has been proclaimed by the Sinn Feiniers of Ireland. From the day that the Congress has come into the possession of Extremists and specially non-cooperators, all prudent and sensible Indian leaders have realized that all common sense has been banished and that the Congress is beyond redemption. At any rate we now know the exact direction towards which the Congress is heading by the acceptance of such a resolution.

### RELIGIOUS LAWS

The *Ham, Dam*, a Mohammedan daily of Lucknow writes: In a previous number we described certain kinds of laws and prohibitions, such as the prevention of Sati, infanticide, human sacrifice, Thuggi, etc., which certain persons might technically regard as interference in religious matters, as those who practiced these rites had or thought that they had religious sanction for it. But every thoughtful person will admit that legislation was an honest measure for the prevention of horrible and disgusting rites. Almost the same applies to the laws which were passed to put a stop to "Juggernaut's car" under which hundreds of people used to sacrifice their life through a mistaken interpretation of religious command. Such legislation was demanded by our present standards of civilization. But even now these misguided persons who wish to commit suicide in the name of religion find it easy to do so. For example, how many people at the time of the Ganges Fair put an end to their lives by diving into the water and then refusing to come up as they wished to sacrifice themselves to Mother Ganges. Then we daily read in the newspapers how various people cut off their tongues in fulfilment of their vows to different goddesses and then we are told that these persons, after a few days were healed by that goddess. All such misguided devotees are free to do what they like and no police officer takes any cognizance of their acts.

It is, therefore, quite wrong to maintain that British law has always interfered with the religious freedom of the people of the country or does so now.

### DISAGREEMENT IN CHARITY

The *Desh*, of Lahore, writes: Lack of unity and concord have always been the national characteristics of the people of India. But it would have been to our good if we could have kept out our differences from charitable affairs. It is the duty of every Indian to help the sufferers from the Malabar disturbances, and it was a pleasure to see that both cooperators and non-cooperators were taking an active part in the work of relief. But we very much regret that very soon their differences have become apparent, even in this good work. We are informed that, owing to the mismanagement of the Congress Committee a great many of the refugees are leaving the Congress camps and are flocking to the camp of the Malabar Relief Committee, which is in charge of Mr. Devadhar. In such circumstances the public should be informed of the state of the Congress camp and be told that its management is far from satisfactory, so that they may not waste their subscriptions. At all events these differences are regrettable, and the chief result will be that the poor sufferers will suffer all the more.

*The latest dispatches report the efforts to set up a National Government by force, a movement apparently stimulated by Indian propagandists in the United States*





## THE EDITOR'S POINT OF VIEW



### The Way of Wisdom

Change of plans is disconcerting and sometimes depressing. Change of plans without justifying reason is inadvisable. But not to change plans when there is good and sufficient reason is to put folly in the saddle and invite failure to go along on the ride.

The statement made elsewhere in this issue announces a change in the plans of campaign adopted by the General Board of Promotion and approved by the Northern Baptist Convention at Des Moines. The change compels readjustments and modifications in order to rescue imperiled interests of utmost importance. This is of vastly greater moment than any plans.

The Laymen, the Women, and the Administrative Committee of the General Board of Promotion, after thorough consideration, agreed in the opinion that the action taken is necessary to success this year.

This combined judgment, including that of our ablest business men, should settle the matter decisively and to the satisfaction of all. Under the new program, which recognizes the necessities of our missionary and educational interests on the one hand, and the uncertain financial and business conditions of the country and world on the other, the denomination is called on to undertake a load that will tax all energies and resources and require a spirit of self-sacrifice beyond anything yet exhibited. All our forces must be enlisted. Read the statement of the Women's Continuation Campaign Committee on another page and you will see exactly what the change involves. You will also note the spirit in which the women meet the issue. If all will meet it in the same spirit, welcome the new program, fall in heartily with it, and help put it through, success will be certain. This is the way of wisdom.



### Our Typical American

This is a good year in which to place on the front cover of MISSIONS one of the most lifelike portraits of Abraham Lincoln. The great soul looks out through those penetrating, kindly eyes. That he was born in a Baptist home has been known and published long since, but only recently has investigation of the church records been made, showing entries of the baptism and membership of Thomas Lincoln and his wife. One of the illuminating incidents of the great President's life was the boyhood loyalty to his mother's memory, which led him at the age of nine to write his first letter to Parson Elkins, a Baptist circuit preacher went to visit the Lincolns in Kentucky, asking him to come and hold a funeral service at her grave. This was months after her death, but the boy's heart could not be satisfied until this was done. We covet the inspiration of this great character for today. The world in its present distraught condition needs more of the statesmanlike insight, the sane judgment, the

clearness of conviction, the inflexible integrity, the moral poise, and the dependence upon God exemplified in this plain, sincere, great American—Abraham Lincoln.



### Get the Emphasis Right

Without prejudging anything that the Northern Baptist Laymen's National Council may do at Chicago, we wish to call attention to the place where the emphasis of this movement should be put. If the movement succeeds—as of course it will—the emphasis must lie not on National, but on Individual. Put Local Church in place of National Council and you can visualize it aright. This is of extreme importance.

Realize, Individual Layman of the Local Church, that the National Council of Laymen does not aim at simply passing resolutions, adopting programs, perfecting an organization, and issuing proclamations. Far from it, this movement aims at establishing itself in every local church, and enlisting every layman in every church, reaching through state and associational organization the last church. A great plan, simple although seeming to require much machinery; inexpensive, engaging voluntary as against paid service; purposing to establish not a temporary spurt for money, but a permanent organization of the men of the churches, through which personal service may be drawn out, unutilized talents be set to work along varied lines, and men thus be led to find that kind of educative and spiritually developing service for want of which churches are weak and Kingdom enterprises lagging.



### A Word About "MISSIONS'" Needs

In that unusual December issue a good deal was said about the needs of the mission fields, but nothing about the needs of MISSIONS, the magazine. We have one conspicuous need, and that is—well, we are not going to say what you expect, namely, more subscribers and more advertisers and more income. That would be true enough, but that is not the need we have in mind.

The need we emphasize is more space. More pages to fill. And why? Not because the readers demand it, for they know they are getting more than the worth of their dollar club rate, and possibly in some cases more than they care for as it is.

Why, then? Because we have such a wealth of missionary material that ought to be put before our people. We cannot use a third of the good "copy" that comes to hand. We cannot do justice to the contributors from the field, who know how to make literature as well as converts and new homes and environment in non-Christian surroundings. We look regretfully over the long list of unused manuscripts, which would gladly have seen the light

of print if there had been pages enough, and no necessity to endeavor to see to it that all the interests represented in MISSIONS were given fair proportion.

The Editor intends to take a literary ramble through these Unused Treasures, and give an idea at least of the faithful service rendered by the writers, who have stolen time in the midst of pressure in order to make the work known, not for their own sakes but for the sake of the great cause in which they are engaged. Thanks to them all, and a deep appreciation.



## Pass It On

Don't throw away your copy of MISSIONS. After you have read it, if you do not keep it on file, here is a suggestion fraught with untold possibilities. Pray over it, as you think of the great causes represented, and then send your copy to some one who does not take the magazine. In this way you may increase its capacity for usefulness and also increase its subscription list beyond your imagining.

In this simple way you can extend the scope of the missionary messages. Whether results are known or not does not matter—they follow. A recent issue fell into the hands of a layman, whose attention was drawn to the needs of certain fields. He sent a check for a goodly amount. Your spare copy might be the one to bring such response as that. But in any event, you will be doing a good act, and good acts are never unproductive.

## NOTE AND COMMENT

¶ March MISSIONS will bring you an account of the distribution of the goods sent over in the *Estonia*, in charge of Mr. Lippard, who has been having experiences of great value, some of which he tells about in this issue. Henceforth he will have a new content for the familiar word "hardship." Perhaps also "fellowship" will have a new meaning to him, as well as to the thousands in the far away and desperately needy lands.

¶ One of the most interesting Christmas letters the Editor has ever received came from a subscriber who calls himself "eighty-three years old, or young" and enclosed as his Christmas gift to the cause of missionary work a check for a good round sum which he wished put where it is most needed in three mission fields named. This is a tangible result of the inspiring work which MISSIONS constantly seeks to do. It was a joy to comply with the request, and the giver will have the satisfaction of knowing that he is helping worthy native converts to fit themselves for Christian service.

¶ It was a fine stroke of journalism by which *The Baptist* engaged Dr. Axling to write a series of articles as correspondent at the Conference on the Limitation of Armament at Washington. Dr. Axling knows what is of interest and what is of value, and his angle of observation is acute. If you have not seen the articles, subscribe for *The Baptist*, requesting the back numbers to cover the sprightly letters. This is the kind of matter that makes a religious paper worth while. Incidentally, you might put MISSIONS in your subscription, too, and get the benefit of the combination rate—\$3 a year for both. Dr. Axling is one of our valued contributors also.

¶ The denomination loses one of its able and eminent laymen by the death of Hon. E. L. Tustin, of Philadelphia. He was President of the Northern Baptist Convention for 1920-21, and was taken ill during the sessions at Des Moines. He was for many years on the Board of the Publication Society and devoted to its interests. He was a trustee of Bucknell and Crozer. As a citizen he was among the leaders in Philadelphia, and was director of the department of public welfare at the time of his death, December 18.

¶ We join in the words of appreciation of Dr. D. A. W. Smith on another page. He was a true disciple of Christ and a model missionary, and association with him was a delight. He will be greatly missed and mourned both in Burma and America.

¶ Dr. Augustus H. Strong possessed the rare qualities of personality that make men beloved. It was the Editor's privilege to know him in college days, when he was counselor and friend, as to so many thousands of young men, and his friendship since has been highly prized. He held his clear convictions in the grace of courtesy, and exemplified in high degree that fine characterization, "a gentleman and a scholar." He was always an advocate of missions, and a friend and helper in all of our denominational enterprises. It may be said of him in truth that he enriched the lives of all who came into relationship with him, and his memory will abide in the Seminary which he built.

¶ We are indebted to Dr. F. H. Levering, of Leffric, Nilgiris District, India, for copies of the *Madras Mail* containing informing articles on the Moplah rebellion, concerning which dispatches have appeared in the papers recently. From Dr. Levering's letter we learn that the American Madura Mission and the South Indian United Church are working in the affected area. The Basel Mission was working there, but the Wesleyans have probably taken over the field. This outbreak, he says, has become a rebellion. The Government is getting the conditions under control, but the end is not yet. (The letter was dated November 15.) The conditions are mixed, as is every condition in India. Some Moplahs are law abiding, some lawless, some wildly fanatical, some calm and judicious. Most are densely ignorant. Some are educated, some are in rebellion, some are loyal to the Government. The one settled condition is this—there is yet no peace. He thinks there is no danger to any of our people and says the Government has pursued a most lenient course towards Gandhi and the other agitators. They are like the opponents of prohibition in the United States—a noisy lot.

¶ A missionary of the Regions Beyond Missionary Union says that after 16 years of work in Central Africa he still is unable to understand the workings of the native mind. For instance, after heavy rains, when a native was told that the river was rising, he would insist that the land was sinking. All in the point of view, but that kind of view phased the American.

¶ A Day of Prayer for Missions will be observed on the first Friday in Lent, March 3, 1922, at the call of the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions.

¶ Widely known in this country is Rev. F. B. Meyer, who was in former years one of the best loved men who came to Northfield. His position among the Baptists of England is like that of Dr. Clifford. Both are esteemed as great citizens and religious leaders. *The Record of Christian Work* gives this interesting item concerning him: "A side of the varied activities of Rev. F. B. Meyer little known to friends in America is his work in aid of women and children. By way of honoring him for forty-two years' effort the Homeless Children's Aid and Adoption Society of London, which he founded, has acquired a house in a suburb of London and called it the *F. B. Meyer Children's Home*. Here 250 cases are receiving assistance, with a long waiting list."



*THE WORK OF OUR MISSIONARIES IN MANY LANDS AS GLEANED  
FROM RECENT LETTERS AND CONTRIBUTED IN SPECIAL ARTICLES*

### A Human Document

**T**HIS comes from Ongole, South India, headquarters of the Telugu Mission, with its wonderful "Lone Star" tradition. Rev. J. M. Baker is the writer, and we shall let him tell his story:

"There is an old adage that it is the last straw that breaks the camel's back. There is another adage of the same kind that a farmer began to lift a new-born calf every morning as he went to milk his cow. He resolved to do so regularly every day hoping he would become very powerful in the course of a number of months. The story goes that he lifted the calf every day for about a year and then one morning he found he was unable to perform his daily stunt. Evidently one day's growth of the calf was enough to make the farmer fail. Dr. Clough once told me that the Ongole work was very much like that farmer and his calf. He had been lifting the work every day for about forty years and suddenly he was aware that he could do so no longer.

"Through the blessing of God the work that belongs to the Ongole field proper has trebled during the last twenty years. It is getting to be too heavy for even a comparatively young man to lift. The time will soon draw near when there will have to be two general missionaries for the Ongole field instead of one.

"The three other men missionaries have all had long periods of illness. Dr. Manley left Ongole the first of June quite run down. He is now in the mountains (September 16) and his doctor will not allow him to return until December 1. Dr. Stenger went away a month ago for an operation for appendicitis. He has not yet returned. Professor Rowland of the High School contracted typhoid fever while he was on the hill station about July 1, and has not yet returned. It was, therefore, necessary for me to take full charge of the High School and also of the hospital building which was managed by Dr. Stenger and Dr. Manley. These burdens, in addition to the heavy work of this station, made me pause and think there is a limit to one's power of endurance. I would not be grateful, however, if I did not acknowledge the wonderful giving of strength from God for the burdens of the day.

"Mrs. Baker and our daughter Mildred left for the homeland May 1. Their going has made this mission house seem bigger and much more lonely. It was necessary, however, that they leave on furlough one year in advance of me." (Reflect on what this simple statement means, as you read surrounded by family and friends.)

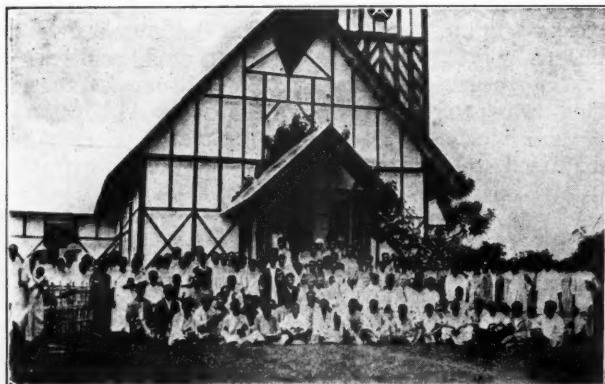
"Our hearts rejoiced on account of some baptisms we had during the last week of April in the old baptistry at Ongole where so many thousands have already been baptized. One father from the high caste Sudras and twelve boys from various families were baptized with the consent of their parents. These young men are all students in Miss Dessa's school and live in a dormitory on our compound. In the fifty-five years of our history we have never had anything more than a mere scattering here and there of baptisms among the higher castes. These young men went to their Hindu homes during the holidays and have returned full of the same Christian zeal. Who can reckon the amount of good they were able to do while they were in their homes? We have asked you before to pray especially for our Sudra people. Please feel that your prayers are being answered and continue in fervent prayer for the conversion of the great middle class—the Sudras. It was thought that the baptism of these boys might bring them hardships from their caste Hindu relatives. The fact is that they have not been persecuted. They have been taken into their homes as usual, have been able to become Christians and have not been ostracized. This is a tremendous step in advance for India. We are also receiving new boys into the school from various other villages. We do not receive them until the father has written a bond committing the boy to our full care.

"During the last month the non-cooperation preaching by Mr. Gandhi has produced fruit here in South India among the fanatical Mohammedan set called Moplas. About 15,000 of them arose in rebellion. Before the Government could get sufficient troops on the scene they had captured many police stations and secured arms. They killed a number of English planters and influential Hindus. They looted Government treasuries and post-offices and burned a great many buildings. They forcibly tried to convert some Hindus to Mohammedanism. The



Hindus of that section are now asking the Government, against which many of them have heretofore talked, to protect them against the Mohammedans. The Government of India has sent out a proclamation stating that it will arrest extreme loyalists who continue to stir up the people and picket the shops of the merchants to prevent them from selling foreign goods. I have not yet heard that any mission building was destroyed in the section where the rebellion took place. On the whole I think the people of India, whether Mohammedan or Hindu, appreciate the love shown them by both British and American missionaries.

"Last year I spoke of the temperance agitation at Ongole. We have not yet received Government sanction for a dry town. But the non-cooperators, chiefly with the idea of embarrassing the Government by shutting off revenue, have succeeded in creating a sentiment against the continuance of the liquor shops. The result has been that at the time of the yearly auction of the licenses no one dared to appear to bid for them. Twice the auction has been suspended because of lack of bidders. This means that not only Ongole but the whole *taluk* or township must go dry when the existing quantity of liquor is exhausted. It would seem that God uses the wrath of man to bring about his high purposes."



A GOLAGHAT, ASSAM, BIBLE CONFERENCE

### A Busy Life at Impur, Assam

**A**N INTERESTING picture of this busy life comes from the pen of Miss Ethel May Stevenson, who went out in 1918 from the Woman's Foreign Mission Society. She writes:

"We have about 170 boys and 25 girls in the Impur training school. The school for girls was opened last year. We have 21 in boarding school. They come to us from the nearby villages and are supposed to do all the work the village teachers can give them before they come to Impur. The old feeling that girls do not need an education is dying out here and we hope for big things from them. A new house has been built to accommodate 50 more girls and we expect to have it filled soon. My goal is to see 75 in boarding school before I go on furlough.

"The girls are busy all day. They are up at 5:30, cook and eat their rice, get ready for school, and are in school from 7:30 to 12 o'clock. In the afternoon they sew, weave, or work in the garden; then they pound rice, bring wood and water, sweep their houses, clean lamps, etc.

We try to teach them to be better housekeepers than their mothers. Three times a week we spend an hour in singing. Every night we spend from 7:30 to 9:30 in prayer, singing and study. The girls love to sing and pray. Each Friday at 2 o'clock we have women's prayer meeting, led by the girls and women in turn who are able to read. On Sunday we go to church and Sunday school and in the afternoon the girls and the matron go to our nearby villages to service. At 6:30 they attend Christian Endeavor in Impur. They are very sad if they are not able to attend church! These people have so little in their lives and we have so much to give them. The Bible is their all.

"Our matron is a wonderful woman. About five years ago she changed from a life of sin to a life of useful service. Since then she has learned to read and was leader in her village. She loves to pray and sing and is like Dorcas in her helpfulness. Her face just shines when she tells about Jesus and His love. She is trying to learn to write and it is a picture to see her with slate and pencil making the letter 'A' over and over. She is about forty years old. I say about, because in this country every harvest is a year. If a child is born a month before harvest, when harvest comes he is a year old, and a child is said to be three years old sometimes in one year. Do you know many women in the United States who would want to learn to read after reaching the age of thirty-five?

"Our assistant matron will be married soon to a village pastor and we hope her home will be above the average in cleanliness and helpfulness. In this land there is no word for home. The Ao word is *Ki*, which means house, so you see the people have very little idea of what a home should be.

"There are five white people here now and three children, Dr. and Mrs. Bailey and three of their children, Miss Stever, our nurse, Miss Masales, who is under the doctor's care, and myself. The Longwells and Dowds were sent home because of ill health. We try to hold the fort but one man can hardly be expected to do the work of three. Please pray for us and our work.

"Miss Stever came in June, 1920. It is surely a blessing that she is here to work with the doctor for the good of these Ao people. Although there is a dispensary at Mokokchung, our government station, the people prefer to come to the missionary for treatment. They say his medicine is best. God alone knows the good that is being done by the nurse and the doctor."

### Where Church Discipline Is Still Known

**A** MISSIONARY has to meet all sorts of situations, solve all sorts of problems, settle all sorts of cases. We do not often see one at his disciplinary tasks, but from Donakonda, Nellore District of India, Rev. J. A. Curtis tells of two instances where the gospel triumphed over the opposing evil forces. Incidentally, he says that in spite of unsettled weather his Ford enabled him to go to a good many places on Sunday where his help was needed. Two local churches had entirely suspended their meetings on account of evil conditions.

In one case of long standing two men by a trick took possession of the village schoolhouse two years ago and refused to let it be repaired. The pastor-teacher and other Christians were helpless under the domination of these two men. One of them had also given his daughter

to his wife's brother. The congregation was helpless to carry out discipline. The missionary rose to the emergency. All the church members were called to meet at a hamlet where the people are in earnest and well disciplined. A long Sunday was spent in worship and teaching and consideration of the problems. Finally it was voted to change the meeting place and the name of the church, and the two worst offenders were excluded. All were relieved by this solution, and there was much enthusiasm for a renewal of active church life. The little school at the new headquarters of this church is possibly the best village school in the field. Not only do the Christian children attend with some regularity and pass their classes but children come from another Christian hamlet over a mile away, a remarkable thing in these conservative villages. The children of Hindu Sudras from two hamlets also attend this school and two of the young boys asked for baptism the day we were there. We did not have time to examine the large number who applied for baptism and we plan another visit to that place soon.

The other local church which had suspended its duties lies behind the hills to the west of Donakonda. We have to go quite a distance around to reach it but it does not take long in the Ford car. The trouble in that church was helplessness in the matter of discipline. Two men in the church had gone wrong. After talking with the offenders and getting their confession the church excluded them and condemned other irregularities.

Our station work grows more and more absorbing. On Saturday, September 17, our Sunday school took the All-India Sunday school examination and we hope the result will be very good. Mrs. Curtis' multifarious duties have really gone beyond her power. As a result of continuous overdoing she became sick the last days of August and went to the mission hospital at Hanumakonda for treatment. She is back now but she does not regain her strength. We must have help in this station if the work is not to suffer seriously.

(Reinforcement essential if we would not kill our missionaries. Could there be a stronger appeal than this? —Ed.)

### From Ntongo, in Congo Belge

**T**RANSPORT yourself 600 miles from the Coast and just south of the equator, and you come to our mission station known as Ntongo-Ikoko (Ntun-do-E-ko-ko). The location on the eastern shore of Lake Tumba is as healthful and desirable as could be found, and much better than the former one at Ikoko, fifteen miles to the north. Here the church membership numbers about 500, and includes people from 27 outposts. The station staff includes Rev. and Mrs. Joseph Clark, Rev. and Mrs. W. E. Rodgers, Rev. Dr. and Mrs. H. Ostrom, Miss Emma Oden and Miss Anna Hagquist. Mrs. Rodgers wrote the last report, which left Ntongo in October and reached New York before Christmas.

They were then anticipating the yearly conference meeting, to be held in Ntongo for the first time, this being the extreme up-river station and little visited by the lower Congo missionaries. Dr. Lerrigo was expected. He is on his way home, by the way, and then we shall have full news from our African Missions. Hence only a few items are now gleaned.

The probability of electric lights at the station was a matter of lively interest, since artificial light has to be used from 6 p. m. all the year round. Buildings under way are nearing completion, thanks to the help of the industrial plant with its saws, planer, lathe, etc. A year ago the class in industrial training was started, and it has proved the success hoped for. School work problems arise from lack of convenient school accommodations. It is as difficult to make students without school equipment as to make brick without straw, and the use of the church building for schoolhouse can hardly be called adequate. Miss Hagquist finds plenty of work in the medical department in the absence of Dr. and Mrs. Ostrom on furlough. Middle-aged heathen women in increasing numbers are seeking the medical help for themselves and children.

Ntongo is not a large town, and the greater part of the work lies in the outlying districts. Evangelist-teachers are placed in fifty villages, and to cover the field twice a year takes about four months, which the missionary with his regular station work to look after finds a rather difficult extra. But the outpost work is essential, the evangelist-teachers need supervision and help, and Mr. and Mrs. Rodgers spent seven weeks on an itinerary last March and April. It was her first experience of the kind, and she tells of it in a delightful sketch which we hope to give to our readers.

### Good Cheer from Swatow Academy

**T**HIS is good cheer indeed that Rev. R. T. Capen, an old time friend, sends *via The New East*. He knows how to put enthusiasm into academy and article. Catch the spirit of it:

"An Academy with thousands of public spirited graduates! That is the record every Christian middle school in China is eager to make. Next to this is our school's aim to have a student body so filled with the spirit of Christian service that studies and school activities will all become but a means to that end. In our Academy we are coming into such measurable distance of attaining this latter aim that we feel the foundations are already laid for those 1,000 living stones of superstructure that the years will surely bring. Our confident slogan is 'Light and Life.'

"Fifteen years ago we had only a score of students and a faculty of three. Today with 230 students and a faculty of 18 we are more than ever encouraged to believe that our motto can be lived out in real society. When famine stalked in haughty might over the north our students gave their time, hands, money and brains to the relief efforts that have saved the desperate situation.

"As I write, our sophomore class, under the name of 'Health Club,' is covering the walls of our compound meeting house with posters to make impressive the gathering of mothers and friends called to distribute prizes to the best one, two, three and four-year-old babies our neighborhood can produce. This is 'baby week.' On Monday our students arrange a mothers' meeting for instruction in the care and nurture of babies. This Wednesday afternoon we are to have the chief of the health bureau of the new government of Swatow preside at the prize presentation. And still there's more to follow. This club is not only constantly agitating public sentiment in the school to play fair with the common health by



observing the school's sanitary rules, but also undertakes anti-fly and anti-mosquito campaigns to instruct the general public. It is scheduling elaborate health lectures throughout the region round about. Professor S. Y. Fu of our chemistry department has been invited to head the health lecture bureau of Swatow.

"We are nearing coeducation. Already three of our teachers conduct classes in the girls' academy located by our side here. Now and then their students come to our laboratory for science experiments. We have a Sunday school training class together. The girls take part in our concerts and in return our boys aid in theirs. The boys and girls are training to sing together in a chorus. In a mass meeting last week, under the leadership of Miss Wang, of the W. C. T. U., the student bodies of both academies enthusiastically took the pledge together to abstain from liquor and tobacco. Our boys and girls have determined to stop the business of those exploiters of manhood and womanhood who are ruining China. And they will! It is this pull all together that is to save China. Thus cooperative education here is leading us straight on to coeducation.

"It was in 1873 that Miss Field gathered the little sons of her Woman's Bible School pupils into the primary school which, under her guidance and that of Dr. Ashmore, Jr., who had charge from 1880 to 1905, has ripened into this Academy of ours. The year the writer took over Dr. Ashmore's responsibilities proved to be the best time to adopt a full-fledged high school curriculum. In 1910 the first high school class was graduated. Now in 1921 we have 77 who have been graduated from our halls—contractors, doctors, social service leaders, business men, teachers, and many still studying at universities in America as well as in China.

"Moreover, the people of Chaochowfu are rallying in appreciation of our ideals. Not only do our students come from the representative non-Christian as well as the Christian families within a radius of a hundred miles, but the officials, merchants and friends of Swatow have already subscribed \$10,000 in the financial campaign our teachers and pupils have started to raise enough to build half of our \$40,000 recitation and administration building. The remainder is being promised fast. This pledge of their support fires our zeal. With calm resolve and purpose they are sanctioning a Christian school. The Christian heaven is working.

"All but two of our seniors have joined the church. God's blessing on our efforts has made possible similar records every year of our existence. The intelligent citizens of this great nation are ready to proffer their cooperation to whomsoever seeks first God's Kingdom. Most of our graduates who study further go to Shanghai College now.

"Our ideal is a full university here, but in the meantime, linked to that wonderful Shanghai College, our students are passing through Baptist halls of learning which are preparing them from beginning to end to live that fulness of life which shall bring this great China to follow the leadership of God's great Son, Our Lord. The Kingdom is at hand!"

(Dr. Fosdick said in the sermon printed in *MISSIONS* last month that if you want to get optimism about China, go to the missionaries. We have just had a fine illustration of it in this glowing account of a great work by one of our most devoted and competent educational missionaries.—Ed.)

## Erukala Industrial Settlement

LET us realize that this is the name of a Criminal Reform Settlement, and then look as through an open window at some phases of the remarkable work that has been done and is being done under the direction of Rev. S. D. Bawden at Kavali (Kah'-vah-le), South India. This missionary, who saw the possibility of transforming criminals through the power of the Gospel of Christ, is now on furlough in this country, but the work goes on during his absence, in charge of Rev. A. T. Fishman and his wife. From the last report made just before Mr. Bawden left his field, we take these illuminating paragraphs. As you read, put yourself into the situation, and imagine yourself the missionary responsible for such a work!

Here is a personal start, expressive enough: "Intensive work for 2,000 people and two pages for the report! Twice forty miles travel in the motor car just to see the gangs at work and half of four pages to tell about the work! But then, that is quite in line with the usual experience of the missionary. Work enough to keep ten people busy and only a man and his wife to do it all, and she has the extra task of keeping him sweet." That is the kind of man and missionary you want to travel with, for he has the saving sense of humor and keen knowledge of human nature, as well as of missionary report requirements of space. We treat the returned missionaries in the same way when we ask a man who has just come from seven years of field service to tell us all about it in ten minutes—or less, at our conventions.

We learn that through the year the Settlement grew to 1,980 people on the roll, "though there are still 353 in jail and absconding." Then follows a paragraph packed with statistics. Don't skip it, for it is alive with suggestion. Note especially the number of criminals dealt with, the fine business management, and the conduct of the whole enterprise with the aid of the British Government, with practically no expense to the Foreign Mission Society beyond the furnishing of the missionary. The facts:

In Allur, 18 miles from Kavali, are 154 men, women and children; in Bitragunta, 11 miles from Kavali, are 420, while in Kavali are 1,043. In all the schools are 215 boys, 175 girls, 76 men and 52 women; 176 have absconded during the year, making 1.46 per cent for the men and 55 per cent for the women, the best percentage yet, except for 1917. During the year 192 have been sent to jail, and 245 have returned from jail. We have had 53 deaths, or 27.26 per 1,000, and 46 births, or 23.66 per 1,000, only an average record. The total expenditure was Rs. 80,022 (rupee about 32 cents), of which Rs. 13,546 was school fees paid to Miss Bullard. Government grants provided Rs. 48,927 of the total cost while the labor of the people and sale of materials brought in the balance of Rs. 31,794. That makes the per cent of the net cost to Government 61 per cent of the total cost, the lowest yet achieved, while the per capita cost has dropped to Rs. 2.17 per member on the rolls, the best yet.

But bald statistics, says Mr. Bawden truly, do not show the daily task of keeping 500 adult criminals busy so that they forget to be thieves. A recent instance is the best illustration of the task. On Wednesday 125 people are warned that the next Tuesday they must have tools and food supplies ready to go six miles away and camp for the week in the forest reserve for forest clearing. Tuesday morning with some delay they start out. Thursday

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morning the *maistry* sends in word that a lot of the women have no tools for the work and are no good anyway, what shall he give them to do. A trip out on a motorcycle over a muddy cross-country track, with a tramp through the forest, finds 40 men and women supplied with tools and the other 85 empty-handed. They have to be brought back and given pick-up jobs until tools can be made on a rush order; and even after the tools are issued about 20 of the women so delay their going that they have to be locked up over night in the guard house to convince them that the Manager means business even if they don't.

Miss Bullard reports the splendid work of the school—splendid in spite of the failure to conquer some of the inherited traits in some of the youngsters. One Erukala boy in the V Form, two in the IV Form, one girl studying nursing in the Gunter Hospital, five other boys and half a dozen girls away at special schools getting a training for life away from the auspices of their parents—give just a glimpse of our hopes for the new generation.

The 150 who have been baptized since 1912 from the Settlement do not sound like much in the way of results, but the leaven is throughout the Settlement, and larger fruits are bound to come. The relations between staff and members of the Settlement in church and Sunday school are sure to bear fruit in lives rescued from sin and degradation.

"As to problems, we are full of them, and most of them as yet unsolved. Three Settlements so far apart that complete supervision is impossible. Too many case-hardened criminals among the helpful ones to permit the best results. Too many husbands absconding and in jail, leaving their wives behind to become a serious temptation to all the other men of the Settlement. Difficulty in finding sufficient work at all seasons of the year to keep all the people profitably busy. Lack in much of the work of sufficient inducement to desire for better things on the part of the workers. Disinclination toward agriculture on the part of many, so that its opportunities fail to call loudly enough.

"For the solution of these and other difficulties the sympathetic and generous help of Government has our most grateful acknowledgment. It is true that we are doing work that Government finds it difficult to do, but it is also true that without Government it would be impossible for the Mission to undertake this work, and so like all true bargains this renders a profit to both.

"In a few days Mrs. Bawden and I start for home to see the dear kiddies, whom we have not seen since 1913, and to get the rest we much need, and we rejoice that Rev. and Mrs. A. T. Fishman have been able to take over the work we lay down for our furlough. We regret the interruption of their language study, but pray that the Master may richly bless them and give them the wisdom and strength they need to do the work, and that He may give them souls for their hire."

### With the "Pearl of the Orient"

This quarterly news-letter telling of the progress of the work of our Mission in the Philippines is packed with the kind of information that both informs and inspires. It is pervaded with the spirit of service and cheer. The manager, Rev. A. E. Bigelow of Iloilo, is to be congratulated on his editorial work. We advise our readers to become subscribers, at twenty cents the year, sent by

money order or coin to "Pearl of the Orient," Box 184, Iloilo, P. I. When you have reviewed this October issue with us you will see why we suggest the subscription to lovers of missions.

First is an article by Paz Erenio concerning Religious Training Received at the Girls' Mission Dormitory in Bacolod, giving such an inlook through the eyes of a native as one rarely gets. Mrs. W. B. Charles describes Sunday at the Bacolod Chapel. When through reading we subscribe to her opening sentence: "You would enjoy a day of worship in our chapel, I am sure." Yes, we should like to see the girls with their smiling faces and the boys in their spic and span white starched suits; we should like to hear them sing "those beautiful hymns of worship which have stood the test of ages—A Mighty Fortress is our God, Lord God of Sabaoth, and others of that great class. And we should like to join with them in the communion service. "Nine young people have been received by baptism and one by letter since school began. God is at work with His spirit." That explains the drawing power.

An American School Teacher's Impressions of Protestantism in the Philippines is not signed, but its conclusions are that the three phases of the work observed—hospital, dormitory and evangelistic—are all prospering, and all important in fulfilling the mission of Christ to man. There is one comment worth heeding seriously: "There is one thing about the evangelistic phase of the work that saddens us, and that is the *poor, inadequate buildings which often serve as the place of worship*. The one in Bacolod especially is poorly located, poorly ventilated, poorly lighted; in fact, in no way fit for a place in which to hold church services. I do not think we should expect our evangelistic missionaries to work under such conditions." Nobody thinks so, and when we come to think hard enough about it we shall doubtless furnish better quarters, suited to self-respect.

Miss Largergren writes of Our Bacolod Girls' Dormitory, and our readers know that she can tell an entertaining story. She gives a homelike description of days that begin at 5:30 a. m. and close at 9 p. m. "We started the year with 12 baptized Christians, and 7 more have joined the Bacolod Church, making 19 in all. There are several others almost ready to take the step. Many have to face a great deal of opposition in their homes. Help us pray that God will give them strength to follow Him all the way."

Our Schools is an account by Mrs. Charles of the work done in the seven schools under the direction of the Mission, with total enrollment of nearly 850. The Bible has place in the curriculum, and seven years of graded Bible study are provided for. The Bible is a required textbook for intermediate and high school pupils. The private schools are centers for religious work. "We desire that our schools shall do standard work recognized by the Government, but that is not enough. We desire too that they shall lead the pupils to accept the religion of our Christ and enlist under the Christian flag to keep alive on Occidental Negroes the precious faith of our fathers."

Rev. W. B. Charles reports on the work among the churches. Not a few letters bring words of real encouragement, he says. A slight increase in church membership is the news from many churches. Four high school pupils and one teacher have been baptized at Ilog, eight and one teacher at Bacolod, and baptisms are frequently

reported from the barrios (villages). "We need shepherds who will properly feed and tend the sheep."

A hopeful sign is that there is a thirst for the Word of God, and many are reading. The entire Visayan Bible has now been published under one cover. "Let the heaven work its way."

Mr. Charles also tells of a visitation of "white ants," discovered just as they were about to devour the Sunday school library. They are great booklovers and a dreaded pest.

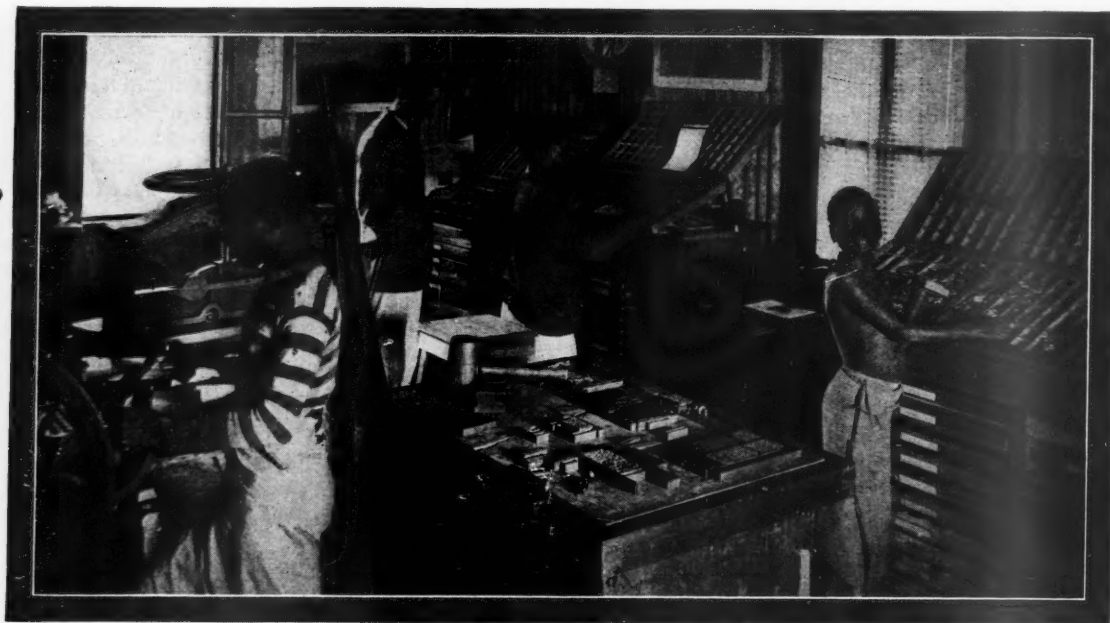
Mrs. R. G. McNiece pictures the Jaro (Hah'-ro) Industrial School, with the well kept lawns and walks of the campus and its buildings, which eloquently plead the need for more. "When these boys are converted they make very sincere and single-minded Christians, ready to show their colors and to serve. In this school there is a constituted church, with one of the Filipino teachers as pastor, and the midweek prayer meeting is led by the various Christian boys with a usual attendance of from 50 to 60. They take part so rapidly that one scarcely makes a period in his talk before another is on his feet."

Capiz Evangelistic Work is the subject of Rev. George J. Geis, who after attending his first "fiesta" said he could not see much difference between this and the many heathen ones he had seen in India. He tells of Policarpo Antaran, who was converted while working on a pineapple plantation in Hawaii. When he returned to his native town in Santa Fé, Tablas island, "he took his new found faith with him and like the Gerasene demoniac after he had been cleansed, began to publish how great things Jesus had done for him. As a result of this faithful testimony we found 14 persons ready to make an open confession in baptism when we visited this barrio for the first time in July. A church has since been organized in spite of strong opposition, and the good news is being spread in that region by the new believers." Some lessons here for our laymen and church members generally.

Capiz news is contributed by Dr. F. W. Meyer. We

learn that the New England German Baptist Young People's Societies have sent red, green, white and gray paint for the hospital—roof and all. Several hospital patients have studiously read the complete New Testament. Some have been converted, some have applied for baptism. The hospital is gaining a deeper place in the hearts of the people. It serves as a means of breaking the intolerant fanaticism of the province. Several conversions due to hospital work have taken place. The greatest need is a new nurses' dormitory.

Matron temporarily of the Renfreville Dormitory, H. R. Malliet describes The End of a Perfect Day—a day that proved the esteem in which she is held and the efficient service she is rendering, though this was not the writer's intent. Rev. Henry Weston Munger had an interesting visit to the *bukid*, or mountaineers, who have feuds similar to those among our mountaineers in the southeast. He was able to settle some long-standing quarrels. Alberto Franco has a discourse on Love, the Ruling Power of the Gospel Ministry. The Filipinos are fluent and eloquent. Far Eastern News has some fresh items. Day by Day, by C. W. Sydney, tells of hospital experiences. Mayme Goldenburg describes First Impressions, which began with pleasant surroundings and hearty welcome. My Spiritual Awakening is an intimate narrative of spiritual development by Tiburcio Baja, manager of a Boys' Dormitory. Frieda L. Appel reports Christian Endeavor Activities in the Industrial School. Margaret Suman writes of the Home School, with its "nice large family of 92," yet obliged to refuse many who applied. "We surely need more room." A Letter Home by Bessie Brewer sketches vividly her voyage, stay in Japan and Shanghai, and arrival in the Philippines, where her work as teacher of nurses is done. With an account of the Philippine Baptist Missionary Training School by Dorothy A. Dowell, and a Directory of the Mission, the number closes. Do you not agree that this is a most interesting news-letter?



TEACHING THE ART OF PRINTING IN OUR INDUSTRIAL SCHOOL IN AFRICA



## Concerning Foreign Students in America

BY JESSIE DODGE WHITE

*Forget not to show love unto strangers: for thereby some have entertained angels unawares.—Hebrews 13:2*



AM not a Christian, I am an agnostic, but I am searching for the truth and I am coming to America to find out whether Christianity is the light." A Japanese student addressed these words to a Y. W. C. A. Secretary as their boat was approaching the Golden Gate.

A Chinese girl said in my hearing last summer at the Geneva Conference, "I thought when I came to America it would be Paradise, Fairyland."

Ten thousand such students representing 116 nationalities are today pursuing higher courses of education in over 450 schools. In every State in the Union, and in the District of Columbia, there were at Christmastime from one to five hundred young men and women who have had the initiative and courage to come as strangers to a strange land in order that they may prepare themselves for the tasks of leadership, national and international, which lie ahead through the years, for their intellectual ability averages very high. A large majority of them are not professed believers in the Christian faith; many are adherents of non-Christian religions or avowed disbelievers in any religion. But on their return home they will carry the impressions received during their years in a so-called Christian land. The following words uttered by a Chinese student come with added force:

"Hundreds of missionaries are going to China and millions of dollars are being contributed for missionary work of all kinds over there. For this we are most grateful, but here in America is a group of leaders in training who, if Christian, can make an immeasurable contribution to the Christian cause in China. The Christian students must be kept Christian and our other fellow students be won to Christ. Then we shall have a great body of home missionaries returning each year to our native land."

Space will not permit me to make an exhaustive study of what is being done by various organizations to make the foreign student feel at home in America, but in passing I would speak of the Committee on Friendly Relations, composed of representatives of the International Committee of the Y. M. C. A., Foreign Mission Boards and others, which maintains a national headquarters in New York and a staff of traveling secretaries who visit extensively among the colleges. This Committee, in cooperation with the Institute of International Education, and the National Y. W. C. A., issues a handbook for foreign students in the United States. The students are met upon arrival and are counselled in the choice of schools. The Chinese Student Christian Association, The Filipino Students Federation, the Russian Students Christian Association, and the Indian Christian Association affiliated with this Committee seek to promote the spiritual life of their respective groups. Dr. Y. Y. Tsu, Columbia Ph.D., 1912, for many years a professor in St. Johns University in Shanghai, and identified with many stirring movements in the new

republic, who has returned to America to become General Secretary of the Chinese Student Christian Association, makes the following statement especially for MISSIONS:

"In the presence of the foreign students in its colleges and universities, America is given the unique opportunity of educating the future leaders of the nations of the world. What a great blessing it will be to the nations to which these students will soon return if the latter, while studying in this country, could be brought into contact with the best that is in Christian civilization and thus learn of the reality of Christian idealism—the principles of unselfish service, brotherliness and affection—as is exemplified in the lives of genuine Christian people."

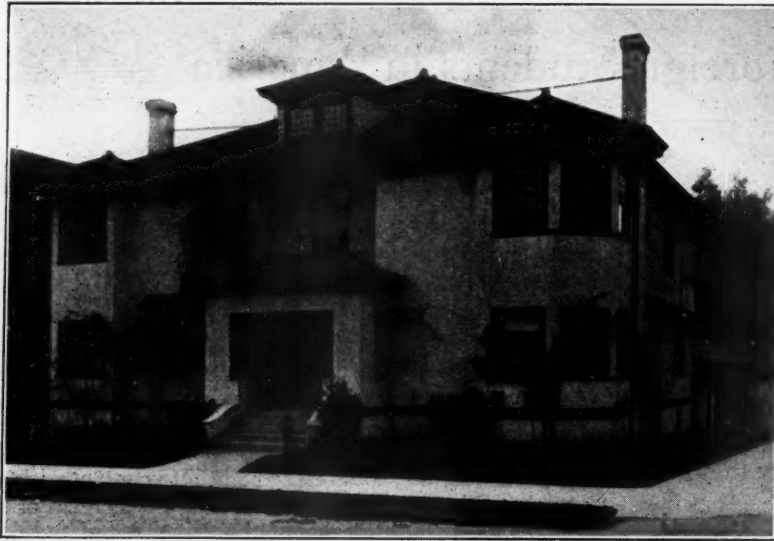
The main purpose of all these organizations is to bring students under wholesome religious influences through entertainment in Christian homes where they make the friendship of strong personalities, to get them in contact with the churches, and to help them attend the summer conferences of the Christian Associations.

I have been told that many years ago a Columbia professor stopped a foreign student on the campus to say a friendly word to him. To his amazement the young man told him that he was the first American who had ever personally greeted him. This incident opened the eyes of the professor to the crying need of connecting these foreign visitors with Americans. He at once organized a Cosmopolitan Club, and this has since grown into the Intercollegiate Cosmopolitan Club, which has at the present time its local groups on many campuses across the country. When John D. Rockefeller, Jr., spoke last year at one of the regular Sunday night suppers at the New York Cosmopolitan Club, he was so greatly impressed with the significance of the international gathering representing sixty-five nations, that the next week he offered to give a million dollars for the erection of an international building to be used as a dormitory and social center for the foreign students of New York. On the last Sunday evening of the school year the Ceremony of Candles is held—this exclusively for the members who have entered into the international fellowship throughout the year. The members repeat together the following significant words:

"As light begets friendship, so is friendship passed from one to another. We pledge ourselves to the spirit of fellowship created in these meetings and to the support of the League of Hearts behind the League of Nations."

On a recent Sunday evening I took supper with this group. On my right was a French girl, across the table were a Swede, a Dane, an Austrian, two Chinese and a Belgian. On my left sat the son of the High Priest of the Parsees, followers of the prophet Zoroaster, the first son of a priest to come to America. At the age of twenty-one his people have sent him to make a study of the educational and religious institutions in this country in order that he may take his father's place when the latter retires. When I asked him his impressions of America, he took out a newspaper clipping saying that many reporters





Chinese Student Club House, University of California  
Centers where the newcomers will find congenial company



Latin-American Delegates at a Non



Dr. C. T. Wang, Yale 1911

Founder of the Chinese Students' Christian Association in the United States. Now Chief of the Supreme Court of China. Was Vice-Speaker of the Chinese Senate; General Secretary of the Y. M. C. A. in China; China's delegate at the Paris Conference, and now at the Washington Conference. An incorruptible Chinese statesman.

Dr. Yui is touring this country in the interest of Chinese-American relations and of the Chinese Y. M. C. A. An influential Christian, graduate of St. John's, Shanghai.



Dr. David Z. T. Yui  
General Secretary National Committee  
Y. M. C. A. of China



Indian Delegates to Student Volunteer Conference

These pages show  
United States  
their countries.





Delegates at a Northfield Conference



Reception to 165 newly arrived Chinese students in September, 1921. These first impressions have often a lasting influence; the Christian Student Movement, indeed, will make it difficult for a student to come to this country and return to his native land without receiving cordial welcome.

These pages should give some impression of the character of the foreign students who come to the United States for good or ill, and whose Christian treatment here will count greatly for the future of their countries, and therefore for ours as well.



Christian Chinese Students in Convention—think what this means for the future of China



DR. WELLINGTON KOO, CHINESE MINISTER TO ENGLAND;  
DELEGATE TO PARIS AND WASHINGTON; GRADUATE OF  
COLUMBIA; WELL KNOWN TO OUR READERS

had been asking him this. To their question, as to what he thought of Christians in America he had replied, "I have met many people here and half of them have no religion. They call themselves Christians but they do not know the fundamentals of Christianity. They simply drift along. Materialism has blinded your spiritual faculties."

At Christmas time we had the honor of having Jal Dastur Cursetji Pavry, this Parsee priest, as a guest in our home. It seemed particularly significant when we realized that the Wise Men who brought their gifts to the Infant Jesus were of the same faith. His presence enriched our Christmas Day and the following letter will show that the feeling was mutual:

"Words fail to express how thoroughly I enjoyed the whole afternoon yesterday, the dinner, the interesting talks, the songs and music, the inspiring prayer and what not. Really it was a great privilege for me to be with you in your happy family group. Will you kindly convey my message of high appreciation to your good parents and kind sisters. I wish you and all your dear ones, '*vohjiti, usjiti, dareghem-jiti*'—good life, happy life, and long life. Amen!"

These organizations are all dependent upon us as individuals, for the latchstring is too often on the inside of the doors of our homes.

Philip W. Chen, of the Chinese Student Christian Association, sends this personal message: "The Chinese Student Christian Association particularly desires to make the Chinese students acquainted with the *flowers* of Christianity in this country, of which the American Christian Homes are certainly the best example. Any

work done among the Chinese students in this country may mean more than years of preaching by the missionaries in China."

Unless we, Christians, meet these students more than half way we are jeopardizing the work for which countless missionaries have given and are giving their lives. It is a grave question. Shall these students help or hinder the Christian cause when they return to their native land?

A Chinese girl called me to her room in Boston one day and confided in me that when she came to this country she was a Christian, but now she had lost her faith; and then she told me of the kind of girls with whom she had been associated while in this country.

One man who recently took his Ph.D. at one of the leading universities of this country who did not become acquainted with Christians here, is now spending his time in writing against Christianity in China.

Mrs. J. Stewart Burgess says that when she was entertaining a returned student in her home in Peking, he remarked that he had never been in a home during the several years while he was taking his Ph.D. at Columbia. But he said: "I try to comfort myself by thinking that what I have lacked in America in fellowship I have made up in independence" (self-reliance).

One of our missionaries to India was talking to a young Indian, a prince in his native land, who happened to be studying in a Southern college town. When he came to this country he was open-minded toward Christianity, but now he said with bitterness: "I hate, I despise your Christianity. I go around from boarding house to boarding house begging to be taken in, and the women



DR. ALFRED SZE, CHINESE MINISTER AT WASHINGTON;  
DELEGATE TO CONFERENCE; GRADUATE OF CORNELL

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CENTRAL EXECUTIVE BOARD OF CHINESE STUDENTS CHRISTIAN ASSOCIATION

say, 'Go away, you nigger.' That's the Christianity I find in this country."

Vacations are especially lonesome times for these students. The former Dean of the Normal School in Peking, China, writes, "It is very kind of you to have such sympathy with me, as I am far away from home at Christmas time."

A Japanese student in one of the theological seminaries in this country, expresses not only his own but others' feelings in the following letter, referring to Christmas: "I thought every day how to spend this day. And sometimes I scarcely escaped from home sick. In Japan I liked vacation very much and whenever vacation came, I immediately went back my home and I had pleasant time. But in Oberlin I have no home and most of my friends went back their home and Oberlin became a lonely place. But now I have pleasant time. The school work is hard for me, but joyable. And to keep busy is a medicine of home sick. During the school is opened I do not get home sick."

Those who have shown hospitality to foreign students realize that their guests contribute far more than they receive. When Miss Marie Dowling was at home on her furlough she entertained fourteen Chinese girls in her home during the Christmas holidays and taught them the new National Anthem. Sometime ago friends of mine in Cambridge opened their home to several foreign girls at Christmas time. After singing Christmas carols the father of the family showed us butterflies and books. As we came away I asked one of the girls, "Wasn't Mrs. P. gracious this afternoon?" "And Mr. P.," she replied. It means much for these students to be taken informally into a home where there are father and mother and little children.

Recently I was talking with one of the editors of the New York *Japanese Times*, as we were returning from a picnic of the Japanese members of the Cosmopolitan Club. Through the rumble of the subway I caught the following words:

"I wish all of the students who come over here

could see America as I have seen it. I have been three times here. At first I did not understand Christianity, I did not see it, but the longer I stay in America, the more I realize that this country at heart is Christian. Do you know what is most Christian in America? The homes. I wish that all students in America might get into the homes."

I thought of that wife of one of those who gave his life in the Boxer Rebellion, now living in Oberlin, and opening her heart and home to the Chinese students, so that they affectionately call her their American Mother. Might it not be possible for every foreign student to have such a home where he is welcome, and such a mother?

On the same afternoon, while talking with a Christian Japanese about my experiences in Germany, I was interested to have him ask if the people entertained us in their homes. Because he realizes how much friendship in America means, he has written to his own father in Tokio to ask him to invite some of the Chinese students there to his home.

Recently one of my family had the pleasure of entertaining two Chinese girls for supper. As these students were preparing to leave, the mother suggested that they were about to have evening prayers, and asked them to stay, to which one of the girls said, "Oh, goody!" and the other exclaimed, "Second the motion!" One of them, the daughter of the Vice-President of Canton Christian College, said that she had not felt so much at home since she left China, as her grandfather always had evening prayers. Soon afterward a letter came to the hostess in which the girl expressed her appreciation: "I never could adequately express my gratitude for the universal kindness and hospitality when I was at your house last time. How is everybody? Please give my best regards to them."

In a Christmas letter from one of my friends who is on the faculty of the Woman's College in Peking she writes as follows:

"We are constantly impressed with the tragedy of Oriental students being four or more years in America

without getting even a glimpse of American home life, and perhaps learning to despise, rather than love Christianity. I know case after case. The men must be given a mighty strong motive, or when they come back they are overcome by family pressure and the force of custom and become squeezing selfish officials, forgetful of all their beautiful ideals."

Whether these students who return home become assets or liabilities to the Christian cause depends largely

on what the church, and we as Christian people, do to show them real hospitality. As one student, after being entertained in a Christian home expresses it: "You see we are not won to Christianity by the philosophy of religion but by the evidence of religion."

The writer is indebted to the secretaries of the Committee on Friendly Relations, 347 Madison Avenue, New York, for information with regard to foreign students and also for some of the pictures.



## The Phonetic Script and the Chinese Unity

BY REV. O. BRASKAMP, TENGCHOWFU, SHANTUNG, CHINA



THE very newest and most interesting thing in China is the new, short, easy alphabet. John Wesley said: "The devil invented the Chinese language to keep the Methodists and the gospel out of China." Some

one else has said "that to learn the Chinese

you needed the lifetime of a Methuselah, the strength of a Samson, the wisdom of a Solomon, and the patience of Job." Some characters have as many as sixty-two strokes. In North China there are from five to nine different tones to a character, while in South China there are as many as eleven tones.

The introduction of this phonetic script in China provides a weapon for attacking her National Giant—Illiteracy. If anything will disseminate knowledge widely and quickly this script surely will.

This system of phonetics, called Chu Yen Tzu Mu, is not the first attempt to give China a national writing. It had some thirty or forty predecessors. The seed from which the present movement toward a simplified writing has grown, was planted five years ago when a committee of Chinese scholars met under government auspices to undertake to standardize the pronunciation of the old characters. This new and suitable system was invented and originated with the Chinese. It was officially adopted and promulgated by the ministry of education, November 23, 1918. This system is entirely Chinese, being made up of Chinese characters greatly simplified. One-third represent present-day characters. It has 30 symbols—24 initials, 3 medials, and 12 finals. These phonetic symbols are used either alone or in combinations of two or three to indicate the pronunciation of the 408 logograms of Mandarin. The reading and writing are so much simplified that most encouraging results have been obtained. It is making most amazing progress, especially in the northern, western, eastern, and central parts of China. This new system is being taught in the six higher government normal schools, universities, colleges, intermediate and primary schools. It is sweeping everything before it. The Chinese Christians are taking to it. The Chinese laborers in France learned to read and write it. The governor of Honan province sent two representatives to Peking to learn the system and to teach it in the normal schools. Governor Yen, of the Shansi province, is keenly pushing it. He requires that one person in each family be able to read the script. In remote inland towns, lectures

on the subject to both men and women have been appointed by the governor. He ordered 2,500,000 copies of the phonetic primer. He is now issuing a newspaper in the script. In Chengtu, Szechuan, the university faculty have made it a required study for all the students. The thing has come to stay.

A correspondent in North China writes: "Having had ample opportunity of testing the phonetic system upon complete illiterates, we are convinced that it is a practical solution of the problem of illiteracy of the people, and should make the Bible a familiar book to every church member." This new system is already far beyond the experimental stage. The great demand is for Christian trained teachers of the script. Summer schools are conducted at the summer resorts. Chair bearers and rickshaw men are making wonderful progress in the study of the script. In three weeks the most illiterate person can find the key to Chinese literature. An enormous amount of literature has already been produced in this new script. Over five million pages were printed in less than six months. Practically all the books of the New Testament are on the market and are having tremendous sale. Story books, bi-weekly periodicals, magazines, daily papers, dictionaries, Sunday school lessons, leaflets, and quarterlies, Junior and Senior Christian Endeavor topic books, books of hymns, etc., are having wide distribution. The publishing houses are unable to meet the demand for the literature. Besides we have it on the various typewriters, on the movies to instruct the masses, on phonographic records, and on the monotype and linotype machines.

This language will unify the nation as nothing else ever has, making it possible for all the people to read their language and thus become universally acquainted with the life and aims of the republic through a generally diffused common intelligence. Politically a national language is necessary as a means of universal communication and national unity. The introduction of this new script will do much to wipe out ignorance, barbarism, and superstition. The Christian Chinese see that the teaching of reading and writing is a great basis of service to their country in its hour of need. It means no less than a revolution in Chinese education. This new phonetic offers to the missionary and the native Christians an opportunity to place in their hands new and keen tools for the learning of the things of the Kingdom of God.—From *Bible Society Record*.

## A Family We Wish to Know More About

BY HELEN HUDSON



GOOD old-fashioned families with thirteen children—a grandmother, a maiden aunt, and the father and mother, all living under one roof, besides the hired girl and the two “hands,” seem to have gone out of style. Tradition attributes to these good old-fashioned families the source of the world’s best supply of lawyers, teachers, preachers, and missionaries. True it is that around those firesides, where sat at either end a God-fearing father and mother, a world vision of service was gained.

When a man rises into prominence the public immediately becomes interested in his family. One man has risen into denominational prominence only recently. In fact his first appearance was in the December issue of *MISSIONS*—The Man-Who-Gave-the-Money-to-be-Used-Wherever-It-Was-Needed. We are sure this man comes from such a family. We are confident also that it was a sister who sent the note, with an accompanying check for \$100 a few days after December *MISSIONS* was issued. That the family is very large and widely scattered is attested by the gifts that have come to only one treasurer’s office during the month. There are many kinds of thrills in a treasurer’s office. There is a wonderful thrill in being able to count the shekels and knowing the many, many kinds of thrills they are going to bring all over the world. (Of course where there are no shekels to count!—but we are not talking about that, this time.) One of the thrills is visualizing the givers. Is the woman who sent this note tiny and retiring, and does she have white hair, or is she tall and competent, the busy superintendent of the Sunday school, and president of the Missionary Society? One thing we are sure—that is, that if we came to her town weary from speechmaking and meetings, like Lydia of old her doors would be as wide open as her heart.

Many other members of this family we have come to love. One of the daughters apparently married a minister and from the western plains she sends a note: “You know better than I where this is needed. Use it as you think best.” Enclosed was a check for \$400. Another sister who was prevented by circumstances from carrying out her desire of becoming a missionary, frequently sends in small amounts. She sent \$3.75 the other day. An

elderly gentleman and his wife (an uncle and aunt, doubtless) bought an annuity bond a number of years ago. The quarterly interest of \$30 was due during the past month. Immediately upon its receipt by the aged couple, ten dollars was returned because, as they explained, they had heard of the emergency need.

Still another story about an annuitant. A man and his wife took out an annuity bond for \$1,000. A letter came the other day stating their wish that in view of the present emergency, the entire amount plus the interest then due be turned into the regular funds of the Society.

It is not strange that in such a family as this we find some missionaries. Not long ago the Board made an appropriation for one of the missionaries to build a veranda on her bungalow. A letter has just come from her, and this is what she says: “A friend has sent me a gift from her mother who has died. She said I could buy an auto with the money or use it otherwise. I immediately thought of the money you appropriated for the veranda. If you have already sent the money I will have it returned.”

Last, but not least, we found some members of this family in the Woman’s Foreign Society’s headquarter’s office. A week before Christmas the following sign appeared over a gilt-and-holly-decked box:

“Won’t you count your money,  
And see if you can spare  
Bills, quarters, dimes or nickels,  
For the workers over there.  
*MISSIONS* has some fine suggestions,  
Show how much you really care.”

Decision had been reached by the staff that there was to be no interchange of Christmas gifts. The proceeds of the box were to be designated for the *operating budget* of the Society. When the box was opened it was found that the “bills, quarters, dimes, and nickels” totaled \$39.84.

We regret to leave this interesting family now, for verily their names are legion. Once more let us look at the fireside circle. If we listen carefully we can hear through the mist of years the words of Paul falling in reverent tones from the parental lips, “He that giveth, let him do it with simplicity.”

ANOTHER member of this family, probably a brother-in-law, sent in a check for One Thousand Dollars, to be placed where it was most needed. Whether this was a direct result of the Parable we do not know, but it certainly was inspired by the presentation of needs and of spiritual victories achieved in mission fields. There is nothing that warms the heart of the true disciple of Jesus like the story of gospel grace and the transformation, such as is told in a large number of the pages of this issue. And when the soul is stirred, the support of the cause follows. This may be regarded as in true sense an Evangelistic issue of *MISSIONS*.



## Count the Heart-Beats!

BY CONSTANCE JACKSON AND HELEN HUDSON IN COLLABORATION



**T**HUMP, thump, thump, thump! Here in our office we can sit with our fingers on the pulse of the missionary world. Thump, thump, thump, thump! A strong warm heart-beat there, steady and even most of the time, for our missionaries are level-headed and well poised. But occasionally there is a wavering beat in the pulse and then we know that there is something wrong with the missionary heart. There are wants too strong to be overlooked, needs too real to be denied, cries too agonizing to be ignored. And the missionary heart, close to the soul of humanity, flutters and wavers in response to the challenge. Thump, thump, thump, thump—count them yourself. Put your finger on the missionary pulse and take your watch in hand. One, two, three, four, five, six, seven, as steady as the tick of the sturdy Elgin; nine, ten, eleven, twelve—ah, there a break in the even movement indicates trouble somewhere in a valve. Suppose we apply the stethoscope and locate the cause.

I. This is what Miss Marian Boss of Chaochowfu writes about her heart. "I am still studying about six hours a day but my *heart* is in the girl's school. The other day I stepped into a little reception room and there was one of the teachers seated at a small table with more than a dozen pupils standing around her. There was no room for them to sit and no other place to have the class. The poor youngsters were trying to write holding their books and pencils in their hands. When time for physical training comes I can give it to only half of the pupils for there is no place for them all. Neither do they have any room for playing except the tiny square in the center of the school

"Needless to say we are hoping and praying with all our *hearts* that the Board will see fit to buy the large new piece of property that is being offered us and which will take proper care of the school for years to come."

II. Not far from the city of Beaufort, on one of the islands on the southern coast of South Carolina, stands Mather School, a quiet and beautiful spot with a white shell road leading to it. This institution is doing wonderful and lasting things for the colored people of the South but it is under-manned and under-equipped. Mather might almost be called the "House of a Thousand Stoves," though that would be magnifying the facts considerably. But there are actually over *fifty* wood stoves which have to be supplied constantly with logs of appropriate size and length. Under the circumstances it is a little difficult to "keep the home fires burning"! Mather needs a central heating plant desperately for even "the sunny South" has its cold weather. Paint quickly burns off under the heat of the southern sun. The woodlouse cuts away porch floors, posts, steps and fences. "Tumble down" buildings undo all the work of constructive teaching. A new water tank is needed and plumbing must be paid for. As things are now the girls must rise at dawn on Monday mornings to heat great boilers of cold water over smoky wood fires for their washing.

Domestic science has recently become an important phase of the school work. When the girls return to their country homes they carry with them higher ideals of home life and a knowledge of how to maintain them. Mather must have a Domestic Science Building, land for which has already been purchased. The cost of the building will be approximately \$20,000. Can't you count the heart-beats there?

III. In the Woman's Bible Training School at Swatow the heart-beats are very fast, especially in the middle of the day. Why? Because the Swatow sun beats down on the walls of the school building unprotected by the saving virtue of the tropics—verandas. The class rooms become unbearably hot, endangering the health of both students and teachers. \$2,000 will supply the needed verandas and bring the heart-beats of the students and missionaries in the oldest school of its kind in the world back to normal.

IV. When Miss Dora de Moulin came to Des Moines for the Northern Baptist Convention last June she was glowing with plans for the new schools she hoped to open in Nicaragua, Central America. Alas! The Woman's Home Mission Society had to tell her sadly that she must dismiss the native teachers she had already secured and abandon her hopes for the present, at least. "But why?" she asked blankly. "They need the schools so badly—the people are ready and *hungry* for knowledge." And again the old answer was given—"There is no money in the treasury for new work." Unbelievable, it seemed to her, that there could be no money for work as vital as hers. One didn't need to "count the heart-beat" there—one saw the sorrow on her face, and could not forget. Besides teachers, there are buildings needed in Central America and adequate equipment. Large sums will be required to erect the buildings in imperative demand in the states of Nicaragua and Salvador.

V. Among the crowded villages of India filled with lonely and suffering child widows and neglected orphan children stands the Bethel Home at Donakonda, a veritable refuge. Day after day come appeals to our missionaries to admit little widows who want to live good clean lives; day after day the hearts of the missionaries ache as they see the little half-starved orphans who need care. Only occasionally can they take in another waif. Then it is only by crowding still more the already crowded quarters. Fifty-four school girls are living in two little mud and thatch huts. Ten mothers and eight children are finding shelter in a one-room building 12 x 15 feet square. Thirty boys occupy similarly crowded quarters in another building.

For seventeen years the hearts of the missionaries have been throbbing in hopes that an appropriation would be made which would provide adequate accommodations for the work which the Lord has seen fit to bless so abundantly.

The completion of the \$100,000,000 fund will insure the answer to the prayers of these missionaries.

VI. Perched on the side of a hill in the steep city of Seattle, for all the world like a little birdhouse, stands the Chinese Baptist Church. Beneath it shifting sands threaten sudden and precipitous descent. Needless to say the Baptists did not design the building or choose the location, being too well acquainted with the parable of the foolish man who built his house upon the sand. The little church has already been condemned by government authorities and action is imperative. In spite of these distressing facts the place is a beehive of activity, and workers are beginning to fear that the building is in as much danger of bursting from internal pressure as it is of sliding down the cliff. There's a real heart-beat behind the sketch of the bulging, propped-up little church contributed by Miss Jane Skiff, one of our missionaries among the Chinese in Seattle.

These instances are simply symptomatic. But even this cursory diagnosis of the missionary heart indicates a leakage somewhere. All symptoms would indicate that it exists in the local Baptist church. The leakage is due to several disturbances arising from various causes. For example: Some people who made pledges to the New

World Movement changed their place of residence to a place where their church treasurer could not reach them and so ceased the payments on their pledges; other members (and some church treasurers) were attacked by a disease similar to hookworm and also ceased payments; some others (and there were many) had never been convinced that there was any need of making a pledge; and still others, while convinced that the missionary heart must be kept beating, did not believe in the method of treatment, so they made no pledges.

In some cases whole churches are afflicted with sleeping sickness. This is most alarming, as it is almost certain to be fatal unless strenuous measures are resorted to immediately.

Many and varied are the prescriptions which have been made—homeopathic, allopathic, osteopathic, and chiropractic. On further thought we are convinced however that what the New World Movement needs is not so much prescriptions as subscriptions. The Continuation Campaign of the \$100,000,000 Fund is seeking its share of those subscriptions.

*Verbum sap.*



## Have You Seen Jesus?

BY ELMER E. STAUB, ACCOUNTING MANAGER, HUDSON MOTOR CAR CO., DETROIT

"Three years ago, while in your employ, I was loaned some tools; I kept them for myself—about three dollars worth. I am sending you four dollars as I wish to right myself as much as possible. I have seen Jesus, henceforth I am not my own."

So wrote a young man the other day to a large Detroit company. Behind that letter lay a real experience. Young, care free, to whom "the world owed a living," this man had agreed to serve his employer faithfully. Soon the joy of work turned to indifference; the interests of the employer were replaced by a desire to "look out for No. 1." What could then follow more naturally than a letting down of his entire sense of stewardship of the tools and other property entrusted to him.

It took three years for him to realize his wrong—three years and an experience—he had "seen Jesus" and was no longer his own! Such a sight of Jesus as changed his life. And the proof of the change took active form—giving back what had been committed to his trust.

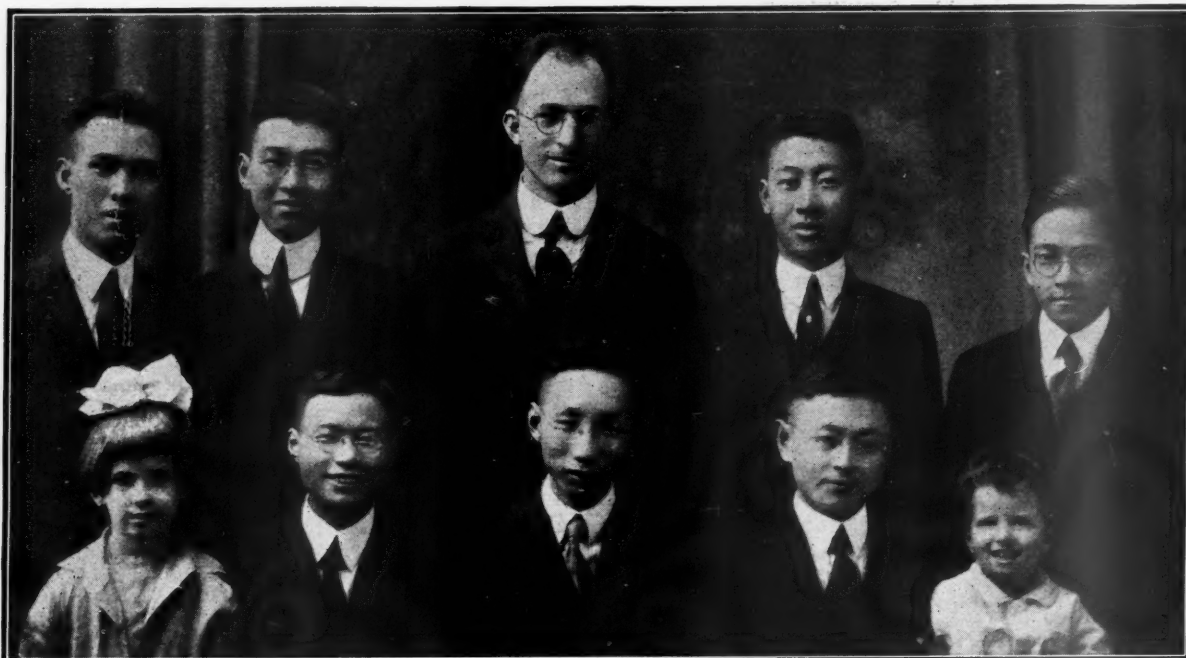
Oh no! you and I wouldn't do such a thing! But stop! How about our health, our talents, our money? All have been entrusted to us as stewards by God. Have we used them in the service of our Saviour, or have we kept them solely for our own use, and are we merely "looking out for No. 1"? Have we realized that we are stewards?

If we have not been giving God His share of all these—in Scripture study, meditation, prayer, service and, last but not least, in money, we are still in the very first stages of Christianity. We need to see Jesus and give Him our hearts—yes, our hearts—and not only our occasional thoughts. If we do that, many of us will find our lives revolutionized—as did this young man. We will become new creatures and faithful stewards!

If we are unfaithful stewards, not only must God's work be delayed, but we brush aside eternal rewards for the bauble of temporary gain. In these days of great bodily and spiritual need the world over, let every one of us examine into our stewardship and revise our life accordingly. No—money is not the most important thing in the church today, but gifts to support the work of the Kingdom are one outward evidence of the extent of the heart interest and of gratitude for God's "unspeakable gift." And while examining our own selves, don't let us forget that God's message to the church at Thyatira is also for us:

"All the churches shall know that I am He which searcheth the reins and the hearts: and I will give unto every one of you according to your works."

HAVE YOU SEEN JESUS?



## Future Leaders in the Orient

BY REV. EARLE B. CROSS, ASSISTANT SECRETARY A. B. F. M. S.



HE future leadership of the Orient is in a large measure receiving its training in the West. Hundreds and even thousands of Oriental students come to the United States for post-graduate studies at least. These men will return to their native lands with a fair appreciation of the significance of modern western civilization from first-hand contact. They will know our life by direct participation in it. No longer will they be citizens of one hemisphere only. In broad and somewhat cosmopolitan terms they will shape their purposes. Contact between East and West in the next half century will require just such leadership. Statesmen and educators must be familiar with affairs and with the thought of nations other than their own kind. The Oriental lands will have thousands of such world-visioned leaders. Will the United States have a leadership of as wide experience?

We do not need to send our young men to the Orient to study in schools or colleges. Yet it would be of inestimable value should we have hundreds of men who had spent two or three years in teaching in the schools, or in service with business houses and banks in the Orient. In this way they would learn to understand something of how the East thinks and acts, and why. If we do not have such contact as this with the East, are we not sure to fall behind the Orient in the next few decades. The next generation must think in terms of a world.

Strangers in a strange land, these students from the Far East would fare rather badly were it not for certain organizations which conspire to aid them. In most of the colleges and universities there are student organizations which make these men feel at home. The Student Young

Men's Christian Associations are making a true contribution to foreign mission service in this regard. On a national scale the Friendly Relations Committee seeks to serve the foreign students not only of the Orient but of all foreign countries as well. This Committee maintains on its staff special secretaries for the larger groups of foreign students, such as the Chinese, the European, the Filipino, the Japanese and the Spanish-American. These secretaries are selected from the group to which they are to minister. It will be of interest to Northern Baptists to know that last year Baptist students were appointed to act as secretaries for the Chinese and Filipino students in America.

The Chinese outnumber the other races among the foreign students in America. They are also most largely represented among Baptist students from the Orient. There are no records to show the exact number of oriental Baptist students now studying in America; but the files of our Foreign Mission Society indicate that there are at least 100. Of this number only about a score, however, are directly connected with the Society. These latter are students of exceptional quality, who have been chosen by the several Missions as most likely to profit by a few years of study in America.

Many of our Chinese students come from Shanghai Baptist College. This is rapidly becoming one of the leading institutions in China. The quality of its work is well attested by the students who are coming from its campus to America. We present in this connection a picture of a group of Baptist students from Shanghai College who had their photograph taken with Professor Victor Hanson at Chicago University during his recent furlough. The three students in the front row are study-



ing in America by appointment of our Baptist Missions. At the right is L. S. Loh, who is studying at Chicago University for the degree of Doctor of Philosophy in Education. In the center sits C. S. Miao, an able student who has been honored this year with a Fellowship in the Divinity School. D. G. Lai with his contagious smile is next in line. He is preparing at Rush Medical School to go back to China with M.D. tacked onto his name.

We are convinced that the wisdom of this course of bringing students to the United States will be vindicated in the years to come. The Missions send only choice men,

and men of spiritual excellence. The tests which they must meet upon their return to their native lands will be the heavier even as their privileges have been greater. They need our prayers. May they not grow away from their countrymen during their stay in America; may they keep fresh and strong their spiritual life; may the irreligious and unchristian tone of our American life not blight their faith. God will keep them. They are a choice group, these Baptist students from abroad—Chinese, Japanese, Filipino and European. To know them is to love them.



## The Annual Golaghat Bible Study Conference

BY CECIL G. FIELDER, OF GAUHATI



DEAR Dr. Grose, why do you not come, you and your good wife, to Assam as you have so long promised! We want to see you both here, as we are now having the joy of seeing Dr. and Mrs. Robbins and Ralph Henderson. How you would have enjoyed being with us all last evening at Secretary and Mrs. Tuttle's dinner for kings and queens, and then joining us in the drawing room with Dr. Robbins on his best steed and speed for story-telling. But, alas, this is not September—that is the time when all you home people should be here and in attendance upon the Annual Bible Study Conference at Golaghat under the superintendence of our dear O. L. Swanson and Mrs. Swanson, whose smiles of welcome and evangelistic fervor one can always feel miles and miles before reaching their railway station, to be whisked into Golaghat at a breathless rate for "chota," and then, for days never-to-be-forgotten, to mingle with the men, old and young, and this year women too, passionately eager to feast upon the Bread of Life, that their spirits may be quickened to more effective winning of lost men to Christ.

My! what lessons you in America could learn and store up for future accomplishments with voice and pen, were you to sit three or four weeks, seven-and-a-half to eight hours a day, with 20 Assamese, 81 Mundas, 11 Garos, 10 Kacharis, 9 Mikirs, 6 Urias, 4 Urangs, 3 Bhumjis, 2 Santals, 2 Nepalis, 2 Khariyas, 2 Bengalis, 1 Telugu, 1 Angami Naga, besides 22 women of different tribes, with Scotch and Swedish and Yankee associates of your own color, to seriously, prayerfully, determinedly study afresh the Book and its Author that alone can meet the spiritual, intellectual and heart needs of men of every kindred, race and tribe and tongue. Each year new aspects are presented of the Word and of the might of the One God, blessed forevermore; of His redeeming and glorifying Spirit; and of the Son to whom, as his best Gift, the Father has given "the heathen for his inheritance and the uttermost parts of the earth as His possession." Well, it is a spur to the exercise of every God-given faculty, to stand in the presence of such a many-tongued company of eager students, each at least a single, and many of them double, and treble, and quadruple

interrogation points, which put your supposedly settled theological convictions scrambling to meet unsuspected situations with forms of expression both true and comprehensible by men and women of more than fourteen different races, tribes and dialects!

This year the faculty consisted of our Bible-loving Scotchman, Rev. A. E. Stephen, of Aberdeen and Gauhati; Rev. William R. Hutton, of Kansas and Nowgong; Rev. and Mrs. Swanson, of Illinois and Golaghat; and the writer from Massachusetts and Gauhati, which makes it quite clear that the teaching was varied, while harmonious, we trust, with the sure and vagueless Word of Him who "spake as never man spake."

We are enclosing a picture of the delegates (see page 90) taken just after one of the sessions. The attendance was surprisingly uniform and prompt throughout, and the men assiduous in note-taking. The evenings spent in singing in the different languages and in the Assamese, the vernacular used throughout the Conference; story telling, followed by friendly criticisms; and the discussions of questions vital to all on topics suggested by the delegates themselves, with speakers of their own selection, appointed to open the discussions; bazar preaching with some immediate results; and in committee meetings, evangelistic bands appointed to tour among the tilled and untilled fields of the Mission, thus keeping before the minds of all the use they were to make of the new Bible knowledge they were gaining—all contributed to keep the interest through the long sessions at a white heat.

Two sessions were required for the delegates to give some expression as to the help they had received from the Conference, some declaring they could scarcely wait to get back to their homes to tell the visions which had come to them. That such were not simply speaking of zeal that would soon vanish, but from deep convictions of duty that would be lived out, has been in evidence ever since the return of the delegates to their respective villages. Evangelistic bands have been at work gathering large and often responsive audiences, from which numbers have been actually won to Christ and are asking for baptism. Some of these new converts are from the higher castes.

A planter seeing one of the bands speaking in a bazar with many attentive listeners before them, was greatly

surprised, and remarked to Mr. Swanson that that kind of work should be in constant operation everywhere. The magic lanterns these evangelists use effectively, draw large numbers, who coming only "to see the show," are shown their lost condition, and led to ask the all important question, "What must I do to be saved?" The choosing and sending of good picture rolls and magic lanterns are, therefore, something for those who love to have others proclaiming the gospel for them in Assam a matter worth more than a second thought—worth even prayerful consideration. By these simple means the audiences are often many fold larger and persons are enticed to come and see who go away to think and pray and come again. How many persons who have never heard the gospel before would you like to help Christ to draw into such a first hearing of His Good News? Look at the picture of these Bible-studying delegates and think how many of them you would like to encourage in his or her work? Is it not an interesting group? Remember that

next September similar and doubtless larger groups will be gathering in this beautiful Shirk Memorial Chapel at Golaghat, glad to welcome you and any number of your friends to a month of Bible study with them, willing and eager to tell you of the souls they have won in Assam during the hours you have spent at rest in your beds after your own weary and blessed days of living Christ and telling of Christ in far away America. It will be worth your while to come, if only to listen to the hymns in many tongues which tell you how your many-hued, as well as many-tongued brothers and sisters in Assam are endeavoring to sing the gospel message into the awakening consciousness of the millions here, who are passing from the old time customs and static mental and spiritual regime now forever broken, and are entering into new realms of intellectual freedom, prepared, if rightly taught *now*, to range themselves on the side of that Truth which sets men free.

*Gauhati, Assam.*



## Go Ahead—Or Backward—Which?

**A** LETTER from our General Missionary for Porto Rico, G. A. Riggs, on the eve of his sailing for his field after a brief furlough, contains interesting information concerning the situation on the island. He says:

"I wish to congratulate you on the beautiful appearance of *MISSIONS*. I thought you had reached the best thing possible, but the December number has surpassed even the preceding beautiful numbers, and should be valuable as a promotion number.

"Also I wish to thank you for the various references you have made from time to time to the need of a good Baptist secondary school for Porto Rico. The Presbyterians have in their school a first class feeder for the Theological Seminary, and it is telling very decidedly in the matter of number and qualification of Seminary students.

"Recent reports from the field are very encouraging. In our beautiful new San Juan plant, the picture of which appears in the last number of *MISSIONS*, the Bible school has doubled in attendance since we entered the new building. Thirty candidates have been baptized and about as many more are reported as under instruction.

"The committee of native brethren which decides the amount and source of native salaries expects to be able to reduce the amount asked from the Home Mission Society for the next year; and this in spite of the economic crisis and the fact that we have no well-to-do members and few who are not extremely poor.

"From letters I have had I believe we will be able to report the largest gain in baptisms for the whole field which we have had in a good number of years.

"Many of our Bible schools have long since outgrown their buildings, so we must go backwards if more room cannot be provided. Thus you can see how the present condition of our Societies comes home to us with especial force.

"Our home churches, by failing to send in money pledged, and by failing to pledge more, are in effect saying to us: *"Go slower. You should not have such large Bible schools. Your churches have no business growing, they should be satisfied with remaining of such size as we have already provided buildings for."* They are not only saying this but they are really forcing us to go backwards. The thing that does not grow decays. If we do not provide for the people who come, and if we do not adequately work our fields, we cannot expect other denominations to remain out of them. We have most excellent cooperation among the various denominations in Porto Rico, but one part of our agreement is that if a given denomination does not work its field any other is free to enter, and this is but fair to the unevangelized people.

"Though third in the matter of numbers the Baptists of Porto Rico are second to none in influence. And in offerings from the native churches they are so far in the lead that no other denomination makes even a good second. In four years our offerings have increased almost fourfold. The amount given the past two consecutive years for Bible distribution has been more than any other two denominations combined. Our pastors and people are enthusiastic, but if there is lack of backing from the parent churches just at this time when such backing would give new vigor, but when the lack of it will spell decay, it will take a long time to rebuild the morale of our men and of our churches."

## The War in Burma

AN INFORMING SURVEY BY A FOREIGN MISSIONARY



O, NOT the European war this time, but another war, actually *in* Burma, the war of the Kingdom, analogous in many respects to the more literal war. Analogous, for instance, in the number of races engaged: here in a space smaller than Spain are Burmans, Talaiings, Shans, Lolos, Kachins, Chins, Karens in sub-divisions by the dozens, besides Anglo-Indians and the immigrants from India and China—more races than one can find in all France! Analogous, again, in the fluctuations of personnel—tragic or sublime according to one's point of view. For here, as in Europe, the individuals of the fighting force have changed in a year—unbelievably. Not only the veterans, but a Dr. Kirkpatrick, young, strong, at the very outset of long stout service, have gone; while already raw recruits fill the gaps. This sort of thing on the mission field, as in other fields of war, is heart-breaking in the seemingly indiscriminate sacrifice of individuals, but sublime, too, as it indicates that war of whatever kind, if it be really contest against Evil, is governed by Forces of Right which immeasurably surpass and outlive the mightiest of individuals. Analogous, in the third place, in the variety of methods employed: here, as in Europe, survives the oldest method—personal hand to hand fighting, along with the very newest. Indeed, two of our "Generals"—one from the impassable Kachin Hills, the other whose Chin Christians are scattered over hundreds of miles of foot hills and river valleys—have agreed that the next need on their fronts is (literally) the aeroplane! Finally, the analogy between the two wars still holds in the report which I am about to give: no single correspondent, while the fight is actually going on, can report accurately all the events on all the fronts; he can only indicate general tendencies along certain fronts which he has seen and illustrate them by the most striking feats that have come to his notice. I shall try to do just this for our year's work in Burma.

One first thinks of the Burman corps. None better illustrates the very oldest and the very newest in methods and tendencies. From one front comes the news of advanced self-support: "Sagagyi, the church of the faithful, gave a happy surprise . . . I was shown a little new chapel with wooden posts and floor, costing over Rs. 100. Inside was a school of 20 children, fitted out with a teacher, and table, chair and blackboard, all provided and produced by the village. They asked me to get the school registered as a Mission school and were as proud of what they had achieved as I was of seeing it. This is a way they have of doing in the Sagagyi church. . . . Another day I tramped to a village where we have had ten Christians baptized during the past six months. The first convert of the ten had gathered a school of 34 pupils and the church to which these Christians belong had given the money for a chapel-school here. . . . These two schools, with another at ——— village, make three schools started under the Mission's name during the past three months, the buildings for which were built and the teachers supported entirely by our local Christians." It is this same Sagagyi church which started 25 years ago

with one old Burmese doctor. It has steadily grown, chiefly in the old man's own family, till now children and grandchildren of his are teaching and preaching for miles around, and his great-grandchildren are attending a school and church into which scarcely a cent of American money has gone.

On the other hand, in this same Burmese corps, where our work is frequently thought to be "done," some of the most primitive pioneering continues. Last September, in the township of Ava, Judson's prison site, was baptized the first and only woman in that township to become a Christian. Higher up the river six people were baptized at a certain village in the presence of 150 spectators "who gazed with eager and respectful interest at this first baptismal scene in their village." From another front, to—an old and populous district in the Delta within 40 miles of Rangoon—after a statistical report of tract-distribution and house-to-house preaching, come these words: "The work has been largely seed-sowing; very little reaping has been done nor can we expect much reaping for some years. . . . There are still some sections of the district *which are to be visited for the first time.*"

Odd contrast, is it not?—much worth thinking about!

Mention of the Burmese corps leads to the Talaing—a people on a small southern front, much Burmanized, yet distinct enough to need separate leadership. One cannot expect much from them, with their only missionary away on enforced furlough for two years. Yet they show one interesting point of "fighting equipment": with the returning missionary has come a trained nurse from America; she will work with a Talaing nurse, also trained in America, in a new maternity training hospital, the gift of Mrs. Rockefeller. For years, probably, this will be the chief weapon and a most effective one upon the Talaing front.

Then there is the Shan front—the difficult one on the far northeast; the one from which the splendid Dr. Kirkpatrick was taken; the one which has two of its five stations vacant and a third (the hardest of all, on the remote Chinese border) thrust upon raw recruits. These recruits are admirably suited for the post; but obliged as they were to start on their six weeks' journey to Kengtung after only a passing conference with the retiring commandant, in Rangoon; with no knowledge whatever of the people or languages of their field; with no drill master but common sense and experience—one cannot expect a "spring drive" on that front right away! One report, however, from a nearer point of the Shan front throws light on another method of campaign: "I have been trying to get an idea of what was going on in *the hearts of the school children,*" writes one of the veterans of the Shan corps. "The *school evangelistic* work is one that grips my heart with peculiar strength. One gets very few more attentive and receptive audiences than in the assembly room of our school."

The Kachin front shows another aspect. Here is a General who is growing each year more deeply into the spirit of his new and rough but immediately productive corps. Here is what one thinks of as "good old fashioned



missionary work": a crude people; long, hard tours; ceaseless preaching; and rapidly increasing, countable results. In June, 1916, the dispatch from this front reads as follows: "'Forty days in the saddle' might make a striking title for a book, were I inclined to write one concerning our vacation this year." Then the writer goes on to describe a "vacation" tour of six weeks in the mountains, which involved shooting two leopards, casting out "nats" from ten houses, dedicating two chapels, holding 77 evangelistic services, baptizing 58 people, and organizing The First Kachin Baptist Church in China. In January, 1917, he writes again: "Two years ago when we baptized 118 converts in one year, we thought we had set a standard; but we must now move our record forward by 20." And in March: "During February we baptized 33 converts, making a total of 48 since the new year began." But even here the school method is not abandoned: "I have just finished the manuscript of the Fourth Reader in Kachin in the new series being introduced in our schools by the Education Department." One might well envy such battling!

In the Chin corps the most interesting movement is a distinctly new one: drama. And it in turn has arisen out of an interesting racial situation. The Chin people are animists, with revered traditions of a Mother-God; but quite scattered as they are among the Burmans, they are becoming rapidly Burmanized. Although they dread such an ultimate loss of racial existence, they find it the easiest policy for the present to send their children to the Buddhist monasteries for a Burmese education. In some cases, even, lacking a teacher in a Chin village, they invite in a Burman Buddhist priest. So they are rapidly becoming Burmese in language, and in religion at least superficially Buddhist. As soon as this process is well begun, of course, they are much harder to reach for Christ than before. So the commandant of this front, with his Chin teachers, has produced a Chin Rip Van Winkle.

This character—S'li or Hunter by name—goes to sleep near his village and wakes up, an old man, to find himself out of joint with the times. He cannot understand the speech of his grandchildren nor respect their religion. He is incensed with them for having left the time-honored traditions of the Chins and seeks a remedy for the new evils. At last, falling in with a Christian Chin teacher, he decides that, if the race is to be saved not only from Burmanization but from their besetting sin of drunkenness, the Way of Christ would be worth the consideration of all loyal Chin people. The power of this drama lies in the words of S'li himself, especially his soliloquies in the forest. "There," writes the author, "S'li says some things that might give offense if a preacher said them to a heathen audience, but at which no one can take offense because S'li is not a Christian and is talking to himself." From village to village all over the field this drama has been presented by a "troupe" of teachers and boys from the station school. Where a preacher would draw only the most interested people in a village—eight or ten, perhaps—S'li has drawn the village en masse. This is a weapon as promising as it is new.

The old and well developed Karen corps, one must remember, has dozens of divisions and is handling as many fronts, widely different. Thus the commandant of one division writes, as we should expect, of steady, normal gains: "We observed the week of prayer and at the

close thirty-two pupils of the station school applied for baptism." And another: "During these four months we have gathered in by baptism almost 150. Of these thirty were our school children, the fruit of the daily Bible classes." Yet at the same time, the Eastern mountains are filled with the Karen-ni (Red Karens), so brutalized by liquor and immorality that the one Karen-ni boy at the college once said, "The Red Karens can *never* be won for Christ." And a Christian Shan boy at the Student Camp told of visiting another Karen tribe in these same mountains who warned him that they would kill him if he mentioned Christianity a second time in their presence. In spite of the high development of the Karen corps on other fronts, the year shows these fronts practically unaffected; and the primary reason is that *there are no commandants*.

One is tempted to say that the Anglo-Indian front is not a front at all; it is a center; its posts are in the hearts of the cities. But if the place where one faces enemies is a front, no corps is more truly and continuously in the foremost trenches than this one—its enemies, the complex social temptations of Orient and Occident combined; its task, to save the English-speaking people here who *can* become Kingdom leaders. No more representative activities of this corps can be found than the Agoga and Amoma classes and the new Community House, of Immanuel Church. These constitute equipment familiar enough to readers in America, but here they mark the very newest line of advance, almost the first practical application of the *social* gospel in Burma.

This has been, indeed, nothing more than a dispatch. The achievements of the Immigrant corps—scattered Indians of many races and thrifty Chinese—have not been mentioned; yet many have been won on every front. One in particular—from the Gurkhas, the pluckiest little fighting men that the East has given to Britain—after teaching in our Shan school (mentioned above), has given himself not only to follow Christ but to be the first preacher to the Gurkhas in Burma; and this at a loss of fifty per cent in salary! Nothing has been said, either, of the General Evangelist—our honored veteran, Mr. Hascall—yet the Mission "News" is filled with grateful reports from many a station school of the help he has given and his winsome dealings with the school boys. The most striking omission of all, perhaps, is that of the central institutions, what may be called the supply bases: the Press, the Seminaries, the College, the Student Camp and the Burma Northfield. Yet these, too, have been taking a part not less effective because less visible. The method by which these bases have been advancing the Kingdom, a method as visible as scarlet if one *looks* for it, I should like to call "subversion." No long tours; no eager, curious throngs; no daily baptisms; but (unless my judgment about this position, where I myself am posted, is totally false) a steady, continuous, powerful subverting, upturning, of the thought-and-heart-life of all Burma. I could relate the secrets of dozens of students to prove it; but that would be another story.

Such have been the main lines of action in Christ's war in Burma during the year gone by: increasing self-propagation and self-support, together with the newest, roughest work of pioneer missions; simplest methods of undifferentiated evangelism together with schools, hospitals, dramatics, social service, showing complex division of labor and specialization; underlying all, the infallible subversion of the innermost ideals of the peoples.

## What Every Layman Will Be Glad to Know

### THE GROWING WORK AMONG FOREIGN-SPEAKING PEOPLES

WITH the permission of Colonel Edward H. Haskell, of Massachusetts, we publish below an excerpt from a letter received by him from Dr. C. A. Brooks, Secretary of the Home Mission Society's Department of City and Foreign-speaking Missions. Mr. Haskell states that he is interested in having the statement published, inasmuch as it assures him, as it will assure others, who are deeply interested in this important part of our missionary work, of the special effort now being made by our Home Mission Societies to meet the religious needs of the foreign-speaking people.

"Replying to your inquiry concerning the extent of the Home Mission Society's work among foreign-speaking peoples, I am pleased to send you a general statement in which I am confident you, as a former president of our Society, will be greatly interested. If you will be good enough to allow me to give publicity to the letter, I am sure it will be of interest to other laymen, who are feeling personally responsible concerning the matter.

"The Department of City and Foreign-speaking Missions represents the largest proportion of our budget set aside for missionary work. This amount is about 100 per cent greater than the Society expended seven years ago. It is generally conceded in all sections that our denomination is doing probably the widest and most aggressive work among these people of any evangelical body. There are a number of cities where the Baptists are doing more than all other denominations combined. There are about 80,000 members of our churches who use a foreign language in the work of evangelizing the foreign-speaking groups in our population; and this is almost wholly due to the work of our Society in cooperation with the Conferences, City Mission Societies and Conventions with whom we have been associated. The list of nationalities among which Baptist missionaries are laboring is impressive. They represent Bohemians, Croations, Chinese, Danes, Esthonians, Finns, French, Germans, Greeks, Hungarians, Italians, Japanese, Jews, Lithuanians, Letts, Mexicans (in U. S.), Norwegians, Portuguese, Poles, Ruthenians, Slovaks, Slovenians, Swedes, and Syrians. We cooperate with every convention in the

territory of the N. B. C. excepting three or four, and with every city mission society, with the exception of one or two where there is no foreign-speaking work.

"Our work is not only widespread and represents a great variety of peoples, but it is gratifying to be able to report that it is increasingly efficient. The personnel of our missionaries is of a very high quality, and we are constantly improving the material equipment in which our work is carried on.

"As a denomination we are the only one doing any evangelical work among Rumanians and Esthonians. We are the only one maintaining a native missionary among the Hindus in the country, and the only one employing an American supervisor of Chinese work who can speak their language. We lead all others in our work among Russians, Poles and Portuguese, and are second to none in our Chinese, Japanese, Hungarian and Italian work. Our International Seminary at East Orange opened in October with 64 students in six departments; Italian, Hungarian, Russian, Polish, Rumanian and Czechoslovak. We have a Mexican Department located in Los Angeles enrolling ten students more. When our building program is complete we will have the finest school of its kind in the world. The Home Mission Society has financed the equipment entirely from its budget, and is carrying the greater part of the operating expenses.

"Our newly developed Christian Center program has already justified our large expenditures for doing a more aggressive work for these people in congested industrial centers. We are at present operating in ten of these and have eight more projected dependent on the success of the New World Movement. This work is carried on jointly with The Woman's Home Mission Society and local City and State organizations. You may be assured that our denominational program commits us unreservedly to an aggressive evangelistic and militantly missionary service for the people who represent such a potential influence for good or ill in this country, determined by the one fact of our fidelity to the Great Commission."

*Home Mission Rooms, New York.*



## Misrepresenting America and Abusing America's Hospitality

EVERY effort is being made by Irish and Indian propagandists in this country to stir up animosity against England. To great lengths these men go in misrepresenting American opinion. The latest case is one of the most reprehensible. The representative in this country of the revolutionists in India who plan the establishment of an Indian Republic, independent of British rule, publishes a dispatch from India which says that their convention in India was led to set up the new government and vote to proceed with armed force, because of the assurances of sympathy and support from America. And the statement on which they relied, it appears, was signed, among

others, by two United States Senators, one of them Senator David I. Walsh, of Massachusetts. Such misuse of official position to mislead people in India, with a probable outcome of large loss of life, is inexcusable and ought to be preventable, since it is in this case plainly a provocation to bloodshed and murder. Our missionaries are involved in the serious conditions that are developing, though they believe they are not in personal peril of life. As for Mr. Ghose, who is here openly engaged in fomenting rebellion against a friendly nation, he and all like him should be sent back to India, to reap the consequences of abuse of the privileges of America.



## The Poor have the Gospel



## Preached unto them

90% of Africa's people are touched by commerce, but only 10% of these have been reached by the Word of God.

A Negro Baptist Church on the Congo established 52 new outstations in a year, and one of every ten of its 1995 members is an evangelist.

About 10,000 people have been gathered into the churches of our four missions in India during the past year.

For every Japanese now within reach of the Word of God, there is one that is still unreached.

A missionary with an automobile equals three missionaries without one.



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EVANGELISTIC MISSIONS  
No. 1

## He Sent Them to Preach and to Heal the Sick



THE GREAT PLAGUE CENTERS of earth are in the non-Christian lands. Ninety out of every 100 people in these lands suffer and die without the help of doctor or nurse.

There are 8 times as many physicians in New York City as there are modern doctors in the whole of China.

Clough Memorial Hospital, Ongole, South India, is the only one in a district of 5000 square miles, containing 600,000 people. Its doctors treated last year 5550 patients.

Nearly every mission hospital is crowded to more than twice its capacity.



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MEDICAL MISSIONS  
No. 2

## In Transformed Temples



## In Training for Christ

China has 70,000,000 children of school age, and schools for only 7,000,000.

Mission Boarding Schools supply 44% of the church members in East China.

Two-thirds of our chapels in East and Central China are manned by graduates of Shanghai Baptist College.

In one Tokyo evangelistic campaign, out of 3061 decisions for Christ, more than 2000 were made by educated young men and women.

India has 500,000 villages without schools. Even among Christians only 29 men and 12 women in 100 can read or write.



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EDUCATIONAL MISSIONS  
No. 3

## We Win The Soul through the Soil



## The Heart through the Hand

Nine-tenths of India's people get their living from the soil. The average farmer's wage is from 1 to 3 cents a day.

Our Agricultural School at Pyinmana, Burma, teaches farmers to double and treble their crops, and is building up self-supporting Christian villages.

1500 criminals are being transformed into law-abiding citizens in our agricultural and industrial colonies at Kavali, India.

300 boys at Jaro Industrial School, Philippine Islands, learn to make "everything from hats to horseshoes."



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INDUSTRIAL MISSIONS  
No. 4

FOUR OF THE POSTERS IN THE FINE SERIES ISSUED BY THE MISSIONARY EDUCATION DEPARTMENT ARE HERE REPRODUCED IN SMALL SIZE. THEY TELL THEIR OWN STORY, ARE PRINTED IN DIFFERENT COLORS, AND ARE MOST EFFECTIVE FOR CLASS USE. SEND FOR THE SERIES TO MISSIONARY EDUCATION DEPARTMENT, 276 FIFTH AVENUE, NEW YORK CITY. SENT FREE OF CHARGE.





## Suggested Program for 1921-1922

COMMITTEE ON MISSIONS, CALVARY BAPTIST CHURCH, PROVIDENCE, R. I.

### SUNDAY SCHOOL

1. *All Departments.* Specialize on committing to memory the "Great Commission," Matt. 28:18, 19, 20; A.V. Make this a concert recitation frequently in the opening exercises. This is important, as this command forms the basis of the whole missionary enterprise.

2. *Primary, Junior and Intermediate Departments.* Use missionary stories, according to denominational plan.

3. *Young Men's Classes.* Have circulated books of interest to be selected. Reading contests among classes. Prizes for best reviews of books read.

4. *Young Women's Classes.* Work similar to Young Men's.

5. *Brotherhood.* "Minute Men" once a month at least.

6. *Women's Classes.* "Minute Women."

### CHURCH SCHOOL OF MISSIONS

This school met on consecutive Monday evenings. It had a six weeks' course from November 7 to December 12, having eight Discussion Groups as follows:

- I. The Book  
Arnold C. Brown
- II. Denominational Inlook and Outlook  
Rev. John Stewart
- III. From Survey to Service  
Mrs. F. L. Wilkins
- IV. Making Life Count (Young People)  
M. E. Bratcher, Ph.D.
- V. Rules of the Game (Boys and Girls)  
Mrs. Gertrude S. Lent
- VI. A Planned Life  
Edward Holyoke, D.D.
- VII. Christian Citizenship  
Ernest V. Claypool, Ph.D.
- VIII. The Baptist Fundamentals  
Frank L. Wilkins, D.D.

### PRAYER MEETING

1. Give one meeting to a missionary sketch to be presented by young women.
2. Give one meeting to a debate by young men, selecting interesting theme. For instance, "The Comparative Merits of China and Japan as Fields for Missionary Effort," based on our "Survey." Or, "Which is More Needed—Home or Foreign Missions?" based on the two volumes of the "Interchurch World Survey."
3. Once each month have the Minute Men and Women give paragraphs of interesting missionary information.

### GENERAL

- I. Study class in "The Kingdom and the Nations," or "From Survey to Service"

or both, in connection with six weeks "School" in the fall.

2. Send young people to Summer School with definite aims: e.g., to prepare to teach on study book (*Playing Square with Tomorrow*) or to prepare for storytelling in the Sunday school, etc.

3. Appoint Minute Men and Women.

4. Increase number of subscriptions to MISSIONS.

5. Extension Department. (To be worked with Home Department of Sunday school).

6. Committee on Missionary Programs in Women's Guild.

7. Committee on White Cross in Women's Guild.

8. Occasional Missionary Sermons (to be decided by Dr. Holyoke).

9. Church School of Missions following Easter.

### What Constitutes a Missionary Church?

Answered by a Missionary Conference at Grand Island, Nebraska, 1921, as the conclusions of an interesting discussion conducted by Rev. W. A. Hill:

1. It should have a program of missionary education.
2. It should have a Missionary Committee or Department.
3. It should be interested in the entire Kingdom.
4. It should have a missionary pastor.
5. It should practice the habit of praying for missionaries.
6. It should encourage visits of missionaries.
7. It should have a missionary budget.
8. It should have missionary education in the Sunday school.
9. It should have missionary education in the Young People's Society.
10. It should have missionary education for boys and girls.
11. It should have study classes for all church departments.
12. It should have missionary reading courses for all grades.
13. It should have a missionary library.
14. It should have a missionary magazine table.
15. It should have missionary programs.
16. It should have a "Missions" magazine club.
17. It should use missionary dramatics.
18. It should give a stereopticon missionary lecture.
19. It should have a missionary room.
20. It should send delegates to Summer Conferences or Assemblies.
21. It should hold life service meetings.

### Successful School of Missions

First Baptist Church, Bradford, Pa., Rev. Frederick R. McArthur, pastor, reports: "Our School of Missions came to a close last evening. The total enrollment was 114, with an average attendance of 80 for the six nights; largest attendance 99, smallest 68. We maintained 10 classes throughout the school and had three general sessions in the church auditorium following the class hour. At one of these sessions I gave the stereopticon lecture, 'The Golden Jubilee'. At another Dr. William G. Russell gave an address on the New World Movement, and at the third Rev. C. P. Collet, of Bengal-Orissa, spoke on India. The attendance at these general meetings was approximately 100 each night."

### Interdenominational Items

The *Lutheran World Almanac* is a volume of 966 pages, probably the largest year book issued by any denomination. It gives the total number of Lutherans in the world as 81,500,000, with 41,689 pastors. In 1920 there were 10,375 ministers connected with the church in America; 14,986 congregations; 3,756,722 enrolled members, and 2,493,925 confirmed or communicant members. The Lutherans have a dozen official publication houses and a score of unofficial ones. They publish 312 periodicals, 177 in English, 101 in foreign languages, and 34 bi-lingual. It is estimated that the total enrolled and non-enrolled membership in America is between fifteen and seventeen millions, but we see no good basis for the figures, even counting all families, on the Catholic plan.

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Concerning Protestant progress in France, it is reported that there are 776 organized Protestant churches, including 73 Lutheran, 42 English Free, 644 French Reformed, 28 Methodist, 28 Baptist, and 15 others. These churches support 53 hospitals and general asylums, and 49 orphanages.

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A religious revival is reported from Czechoslovakia. In Prague large theatres were crowded night after night, and as a result of three campaigns in Prague and Brunn more than a thousand professions of faith were made. A Bohemian Methodist minister was assisted by an American evangelist in these meetings.

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The North American Y. M. C. A. is working for a million membership before 1922 closes. From 1911 to 1921 the membership grew from 536,037 to 935,581 in this country. The organization has done a wonderful work for boys and men, and now that its war work is largely over large attention is being given to educational courses and religious work, especially Bible study.



## Transformation—the Real Americanization

BY REV. J. E. NAYLOR

Americanization — Christianization — this is the process that is being carried on in Pocatello, Idaho, among the foreign-born by Rev. J. B. Wakem and wife under the auspices of our denominational society. The writer attended the Americanization school one evening a few weeks ago. For lack of better quarters, and permanent quarters are sadly needed, it was held in a small schoolroom about 28 x 30 feet, one of the annexes to a large grammar school that has overgrown itself. In the room were about forty benches, each bench seating one scholar. On the night in question there were thirty-four out, all bright, live-wire men who were born across the seas and have come to America to make their homes. The youngest of this company was fifteen, the oldest about fifty, the shortest about five feet, the tallest a good six feet, while four nationalities were represented, including two Japanese. The occupations included mechanics, carpenters, clerks, men from the cafes of the city and from the shoe-shining shops.

Each man was an interesting character from the moment he entered the room. As each stepped across the threshold a brisk "Good evening," accompanied by a cheerful smile, showed how he appreciated the work that was being carried on. They were a well dressed, good mannered group of men. Each had his own seat, at once took it, and school started on schedule. Mrs. Wakem taught the beginner's and grammar class, while Mr. Wakem quizzed and instructed the advanced class in civil government. One young man, who has only been in America a little over a month and could neither read nor write when he landed, can now write his name and address in an excellent hand. Another when asked

if he was an Italian answered, "No, I'm an American."

The hour of class work was followed by an address on what it means to be an American by one of the city lawyers, and then a lunch climaxed the occasion.

Judge Dietrich, President of the Baptist State Convention of Idaho, and Judge of the Federal Court which holds sessions in Pocatello every six months, and Del. L. Sullivan, U. S. Naturalization Examiner, recognize the value of the Americanization school conducted in Pocatello, and when Mr. Wakem O.K.'s a case for naturalization, the Judge passes the applicant with very little question. During the last year, the time in which this work has been under the Home Mission Society, Mr. Wakem has supervised the naturalization of twenty candidates. Personal contact with these men has done the work. He has also won a place as counselor in business matters with his constituency, and every member of the classes and every alumnus feels that both the pastor and his wife are personal friends. The power of friendship is in itself a miracle worker when it comes to the formation of character and this has been one of the transforming factors in this work. Over 150 have been enrolled during the last year and eight nationalities were represented at one time. The present accommodations are furnished by the public school authorities of the city, and this handicaps the work on the evangelistic side because of the restriction relative to the teaching of religion. On account of the limited quarters, applications from a number of women for instruction have been rejected. The work here calls for a \$30,000 plant to make it equal to the needs of this field, and a few thousand invested

in this work would be an outlay second to none in importance.

This minister and his wife are doing a great work. Two young men, Greeks by birth, were baptized and united with the local Baptist church the second Sunday of October, and previous to this one has been baptized and another has taken a stand. They have read Greek as their native language, and can see nothing in the word baptize except to dip or immerse. With the crumbling of the traditions of the old Greek church, Greece and Russia will become a fertile field for a great Baptist work in the future. You cannot get it out of the minds of these people that to be baptized one must go down under the water and they have known the original from childhood. This is the way to reach our foreign population, this is the way to make them sturdy American citizens, and this is the way to claim them for Christ and His Church.

The Pocatello *Tribune* gives a picture like this, and says: "Mr. Wakem has had a great deal of experience in Americanization work. He has several classes and the above picture shows only a part of those enrolled. Americanization work tends to better citizenship among men and women of foreign birth who are taught the fundamentals of American institutions and by learning English are better prepared to take up their duties as citizens. The education of our foreign-born residents should be encouraged by every citizen who has the welfare of the nation at heart. It is only through education that understanding and unity may be secured. Pocatello is to be congratulated on the excellent showing it has made in this important task."

### Informing Literature Free

In the course of years there has been an accumulation of Northern Baptist Convention literature. The American Baptist Publication Society has generously held this literature for the Convention. The Executive Committee decided to circulate all documents without cost other than that of carriage. There are Annuals of previous years, and Handbooks, Manuals and pamphlets containing important documents. These have been distributed pro rata according to Baptist population to the State Convention Secretaries. Any Baptist can get this literature without cost except that of postage by writing to the State Convention Secretary.

The Annuals are valuable as records, and contain very important reports of permanent value. The Manuals and Handbooks contain historical matter that will be found nowhere else, and also the Acts of Incorporation of our great societies and boards, and the by-laws under which these worked at the time of the publication of the documents. The pamphlets contain notably the action of the Denver Convention upon the relation of Baptists to other Christian bodies, and will be found worthy of preservation.



THESE ROCHESTER DOLLS LOOK ALMOST LIKE A LIVE KINDERGARTEN. IMAGINE THE GLAD DELIGHT THEY WILL BRING TO CHILDISH HEARTS

### Dolls That Stood for Their Photograph

By HELEN B. MONTGOMERY

Last summer the Woman's Missionary Society of the Lake Avenue Baptist Church, Rochester, N. Y., had a Summer Christmas Tree. Every one brought pretty little gifts of ribbons or pencils or thimbles or sewing books, pins and needles, pens, rubbers, and all such delectable things, to hang on the tree. Furthermore, the tree was decorated with hundreds of little homeless dolls who mutely asked to be taken home and dressed; 200 of them were adopted, taken home, dressed, and brought in to the September meeting, where they were all stood up to have their picture taken on the steps of the big church. Not all of them got into the picture, however.

You ought to have seen these 200 dolls. They were so beautifully dressed. Every thing fitted; all the underclothes buttoned and unbuttoned; all the stitching was so neat and so careful, and many heads were adorned with the cunningest little caps and bonnets that you ever saw. There were some children from the Polish Mission who sang, that night. Two of them had only been in this country a few months. How their eager eyes glistened as they saw the dolls! The teacher found that this little boy and girl had never had a doll in their lives, and each was allowed a free choice. The boy promptly seized a boy doll and hugged him to his breast with such joy and love, and the little girl took the prettiest

girl doll she could find; and both went home happy.

There was great excitement over packing the dolls. Some went to Ellis Island and a big bunch of them into Marie Holmes' trunk, to be carried to Assam. Others were sent to China. The Italian Mission in Rochester received enough so that each child could be supplied, and Miss Corwin's Indians were not forgotten. A few were left to be distributed to children in the parish. Wouldn't it be a lovely thing if every church could have a Summer Christmas Tree and get ready its boxes of toys and books and dolls to send to some needy place for Christmas?

(Who can compute the loving interest that went into this work? That multiplies the value.—Ed.)

### From the Editor's Note Book

When Miss Ruth Paul went out to Assam as a newly appointed missionary this last year, it was another instance of the child following in the parents' footsteps. Rev. Joseph Paul and wife went out to Assam in 1894, and at Sibsagor have had part in the development of a most interesting field, working with Rev. O. L. Swanson and the Witters.

The Editor remembers with pleasure a visit to Jackson College some years ago, and the impression made upon him by the conference of Negro Ministers who came to the College for a course of instruction, to fit them more fully for their work. Presi-

dent Z. T. Hubert was then in the beginning of his work as president. This was the institution into which Rev. Mr. Ayers, of Massachusetts, put the best years and work of his life. We hope to have a sketch of the College soon from Prof. Harold Fonville, a member of the faculty.



SOME LITTLE WAIFS OF A CITY SLUM. HAVE YOU ANY WAIFS IN YOUR CITY?





## FROM THE WORLD FIELDS



### Forever

"The stars shine over the earth:  
The stars shine over the sea:  
The stars look up to the mighty God:  
The stars look down on me.  
The stars will live for a million years,  
For a million years and a day:  
But God and I will live and love,  
When the stars have passed away."

### A Unique Bible Campaign

Recent papers contain the announcement that Rev. John C. Worley, for the past eight years executive secretary of the Missionary Education Movement on the Pacific Coast, sailed with his wife and daughter on a unique mission to Japan, Korea and China—a two years' Bible selling campaign. He takes with him a moving picture outfit on the life of Christ, entitled "From the Manger to the Cross." He plans to rent a big theatre for his display of this moving picture. The pictures are explained by a native Christian or a missionary, and after this explanation comes a sale of New Testaments, to still further explain the meaning of what they have seen.

This is not an experiment with Dr. Worley. When he was a missionary in Japan he engaged in a Bible selling campaign which resulted in the sale of ten thousand copies in a week's time. He also plans to deliver lectures to the students in Oriental universities concerning the translation, printing and distribution of the Bible throughout the world. He has beautiful slides to show, furnished by the American Bible Society.

This is a great work, undertaken without salary on Dr. Worley's personal initiative. Why could not a similar work be done in many of our colleges? The illustrated lectures would be furnished by the Bible Society. Many a preacher could gain attention for the claims of the Bible in this way. Could we not combine with it a plan to sell copies of the New Testament and organize a New Testament League among the students?—*Mrs. Montgomery.*

### World Notes

According to the first annual report of Sir Herbert Samuel, High Commissioner for Palestine, to the British Parliament, the population of Palestine is 700,000, about 560,000, or four-fifths of which is Mohammedan. There are 76,000 Jews and 77,000 Christians. Since August, 1920, 10,000 immigrants arrived in the country. The difficulties of rapidly establishing a Jewish commonwealth with such a preponderance of Mohammedan population must be obvious even to the radical Zionists.

Jerusalem now has a Palestine National Museum, with 6,000 exhibits already collected and cataloged. A Department of Antiquities has been formed. One of the great things the war did was to bring Palestine under a British mandate, making a new era possible for the Holy Land.

The McAll Mission of France celebrated its fiftieth anniversary in January. It has done a notable work for Protestantism in France.

The Methodist Episcopal Mission in Burma is to have a sanitarium for tired missionaries at Kalaw, in the southern Shan States, about a day's railroad ride from Rangoon.

French Protestants maintain foreign mission work in French West Africa. They have 179 French missionaries, or one for every five pastors at home. Where would we come out, on the same proportion?

## THE HELPING HAND

EDITED BY MRS. ANDREW MACLEISH

### Prayer

Campbell Morgan, writing upon the words, "If ye abide in me and my words abide in you, ask whatsoever ye will and it shall be done unto you," says, "The word 'ask' may with perfect accuracy be translated, 'demand as your due,' also 'no violence will be done to the Lord's words if instead of, 'whatsoever ye will,' we read 'whatsoever ye are inclined to.' Yet again, the word 'done,' may be changed into 'generated,' and we have here as it seems to me the most stupendous statement regarding prayer ever uttered." Couple with this those other words of Jesus, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place and it shall remove and nothing shall be impossible to you," which is only a vivid way of saying, adds Dr. Richard Roberts, "that there need not be within the whole area of our life any such thing as an insoluble problem, or an insuperable difficulty or an unrealizable ideal."

The infinities in these two calm statements of our Lord overwhelm us. They contain God's solution of our missionary problem, our New World Movement, our wrecked civilization. The popular method of getting rid of a mountain is by redoubled effort, conferences, committees, inspiring addresses, up-to-date plans, but these do not change men's spirits. In-

difference, selfishness, sin, "can come out by nothing save by prayer," for the removal of these things is neither in our province nor our power. We may be God's voice, His hands, His feet, but all power over a human spirit is given unto Him.

Are we not ready to take His way in dealing with the staggering problems of this hour? Attitudes of mind are to be altered, love kindled, sacrifice quickened. We are impotent here, but our Lord says that these things shall be generated in men's souls, if in vital faith we ask it of Him. Therefore, Lord, teach us to pray.

*Antoinette Abernethy Lamoreaux.*

### A New Work

A new and difficult work has been undertaken by Miss Mabel Ivins, who recently sailed for Burma. She is to have complete charge of a home and school for the children of our missionaries to Burma. A little house at Taunggyi is being prepared. Miss Ivins' experience as a kindergarten teacher in Atlantic City has ably fitted her for this task. This year there will eight children of different ages, and as different needs, under her care.

### Thanks and Another Request

President White writes from Shanghai that the request made in MISSIONS for Geographic Magazines has supplied their needs. He thanks all friends, and now wants back volumes of "Asia" from 1917 to the present, for the Library. Send parcel post to President F. J. White, Shanghai College, Shanghai, China.

## IN THE DISTRICTS

The following selections show the spirit that is animating our Districts as they attack the great work before us this year.

### SOUTH PACIFIC

"A new spirit seems to have come to us with the status given the District plan by the N. B. C. at Des Moines, and a new recognition is being shown by the men of our State Boards of Promotion. They offer any assistance in their power, and we, of course, reciprocate.

"Our new officers have most earnestly taken up their duties, and we are all facing seriously the work of the year. Prayer is felt to be our first and greatest need—the basis for all we do. We shall strive for a larger attendance at our Board meetings, feeling the need of collective wisdom and

varied viewpoint so gained, as well as sharing of responsibility and multiplying channels through which to disseminate information, inspiration, plans and methods.

"We were not forgetful of the request to 'Magnify the Work of the Circles,' and to do our part in completing the quota of subscriptions to MISSIONS. We are majoring, also, on the educational work in the churches, through Church Schools of Missions, Mission Study Classes, and The Reading Contests."

#### ROCKY MOUNTAIN

"I am writing this to let you know we are trying to carry-on more than anything else. We held an all-day session of the Board last week and shall do the same through the winter months and each month we shall hold a called meeting in one of the various churches in the city that the women of that church especially may become informed about our denominational needs. One of the state men will attend each meeting to answer questions. The men are working with us most cordially. They are so anxious to do this thing and feel the need of everyone's help."

#### COLUMBIA RIVER

"Since reading our beloved convention president's (Mrs. Montgomery's) letter containing such an earnest appeal for the prayers of the women of all the Districts, the members of the Columbia River District Board chose the morning hour of nine to pray daily for her, and that strength may be given our leaders in the denomination for the great task before them, and for our District, State and Associational Officers and our Missionaries, both Home and Foreign.

"We are praying also that guidance may be given the President of the United States and his advisers in these momentous days.

"We believe that oneness of purpose and a more concentrated effort in prayer will be of great value. Would it not be splendid if throughout our Northern Convention field Baptist women were uniting daily in this morning prayer? *Why not do it?*"

(The editor believes that most of the Districts have arranged for an hour of daily prayer, and some others have chosen this nine o'clock morning hour. The editor also wonders whether all the campaign leaders, District, State and Associational, know that each morning the National Officers and the Campaign Committee, before rising, put up a prayer for them. These are days of great praying).

#### CENTRAL DISTRICT

Central District has a charming plan for its Crusaders. The children of each company are to form with their dimes, a love chain reaching round the world. Each dime, as it rattles merrily into the container, will purchase the little strip of paper which the child will paste into a new ring for the chain. Different colors repre-

sent the children of the various races. When the chain is at last complete, and its ends are joined in a great circle of love, there will be a lovely party with mothers and friends present and stories of the children whom they are helping.

#### Evangelism at Kemendine

##### A REAL DAILY LIVING OF CHRISTIANITY

Last Sunday was communion, and twelve girls were baptized and welcomed into the church. For several months girls have been coming up to our rooms twice a week for extra instruction and help, but only the twelve could get permission to be baptized. Two sisters are afraid even to ask, for fear they will be taken out of school. Last year when some girls were baptized, there was one girl who was heartbroken because she could not get permission, and begged us to let her be baptized even though her Buddhist mother had said she would kill her if she was baptized. She went home and her father gave her Rs 100 to use for anything she wanted and she sent 50 of it right back to the school. She was not well and did not like to go home at vacation time, for she said she did not want to die in a heathen home. One of the teachers went to her home and was with her a week, and was a great comfort to her, but was not there when the end came.

We have 170 boarders this year, and about 95 of them are Christians. Our boarding department has kept full the whole year although our school has been so much smaller than last year. It has not been all loss, for the strike took the strong Buddhists, who joined the National schools, so we have a much better spirit in our home life.

Before communion service we have two prayer meetings, one for the Christians and one for the Buddhist girls. We missionaries divide up forces, and last time I went to the Buddhist meeting. It was led by one of the teachers and a number of the girls who want to be Christians took part. Afterwards I could not realize that it wasn't a company of Christians worshipping together. All had sung and seemed so interested in everything. One never lacks opportunities here among the girls, and our teachers are real evangelists, so there is always preaching going on. All our Christian schools are smaller this year, because of the strike and starting of the National Schools, but perhaps it was God's way of keeping our schools from being overloaded with Buddhists, so we could give more time to the Christians.

We were so glad many in the homeland have had a chance to know our dear Dr. Ma Saw Sa. We haven't many like her, but they are coming on, and the next fifty years our Society will see greater results from all this past seed-sowing. I am sure all the meetings and the opportunity of knowing so many of the leaders at home will be a wonderful inspiration to our doctor, and we can scarcely wait till she gets back to hear all about it.—*Lillian Eastman*.

#### A Good Plan

A letter was recently received from the widow of Rev. T. Harwood Pattison, containing a suggestion that, if followed, would be very valuable. Mrs. Pattison has for many years been a woman of wonderful faith and of a very deep prayer life. She writes: "'They shall not be ashamed that wait for Me' was the text that came to my mind after reading your appeal in MISSIONS for \$2,000,000 paid in before the first of May. It is a stupendous undertaking, and if it were not for the promises of God, an impossible one. You may already have thought of the idea of suggesting to all the women in the churches to make nine o'clock each morning a time of prayer for this, and the time to plan how many pennies they could save during the day from housekeeping, luxuries, car fares, etc."

Mrs. Pattison signs the letter "With every good wish and with firm expectation of success." If the women all over the country would unite in keeping this appointment with their Lord faithfully at nine o'clock, wonderful streams of blessing would result. In fact, the tide is already rising. More money is coming in from many states, and people are beginning to take hold of this question as never before.—*Helen B. Montgomery*.

#### District News of Jubilee Buildings

*South Pacific*—Beulah Bassett writes from Chengtu, West China, under date of July 29:

"Just last Friday I was in the city looking at the property in which my aunt (Mrs. Upcraft) was so much interested and where your Jubilee Home is being prepared for our single workers. There is a large compound and another building can be used later for school purposes. Within a short time we ought to have the residence building ready for occupancy. There were Chinese buildings on the property and these are being worked over by putting in a few windows, new inside walls and an upstairs. I may be one of the occupants of the new home which you have made possible for our Chengtu workers out of the Jubilee gift."

*Central*—Dr. F. W. Padelford writes from Shanghai:

"I have had the most interesting days in the Swatow field. I got out into the country and saw the work. . . . The work among the women and girls is encouraging. The new house is just finished and is splendid." (W. W. G. girls, take notice. This is your dormitory building). "They have just started work on the new building for the girls' school." (Central District, this is yours).

*Gale Bible School*—Anna Lang writes the *South Pacific* women concerning the Gale Memorial Training School, established by Mrs. Chas. W. Gale, long an active Board member of our Society, in memory of her husband:

"In our Bible Training School we have



five student boarders beside outside or day pupils. The curriculum includes teacher training in Sunday School work, industrial work, house visitation, first aid, child study and home nursing. Our school is gradually winning its place in the work for women in Assam. The permanent home of the Bible School will be at Jorhat. One of our Board members Mrs. Charles W. Gale, has provided funds most liberally for the entire plant, and the school will be known as the Gale Memorial Training School. There is great need all over Assam for trained teachers and a large number of our girls are training to become trained Christian teachers. The greatest need in our work for women is trained Bible Women and girls. I ask you dear women, to take these needs and our schools to the Master. Pray that more may enter our schools who will give as much of their time as possible to evangelistic work."

#### GLEANINGS FROM ATLANTIC DISTRICT LETTERS

*Dr. Josephine Lawney, China*—"The lovely Jubilee picture of Washington group, I've been so proud to show it. I think our Baptist women very fine looking lot. The daily program at Language School leaves little time or energy for anything else. The first study is behind me and I passed my examination fairly creditably. It is almost surprising to find myself talking to the Mandarin speaking servants, giving directions about the meals and house and being understood."

*Miss Lillian Eastman, Kemendine School, Burma*—"Two days ago we had a little party to celebrate the news that two of our girls had received their B.A. from Judson College. One of them has been in our school ever since kindergarten days. When she finished our High School she got a scholarship in college and her father was so delighted that he told her to make some request of him, and she was ready—she had been a Christian for a long time but had always been unable to get permission to unite with the church, so now that was her request. All this time she has been a faithful Christian, even taking a Sunday school class, and always taking her stand with the Christians."

## TIDINGS

EDITED BY CONSTANCE JACKSON

### Field Notes

#### WITH THE CHINESE ON THE COAST

No race problem seems to trouble our workers among the Chinese in San Francisco. Miss Faith Longfellow, the headworker at the Mission, writes joyously, "Never in the four years since I came here has there been such cooperation among all



MISS CHAN AND HER PRIMARY CLASS IN SAN FRANCISCO, WHERE THE OVERCROWDING DEMANDS RELIEF

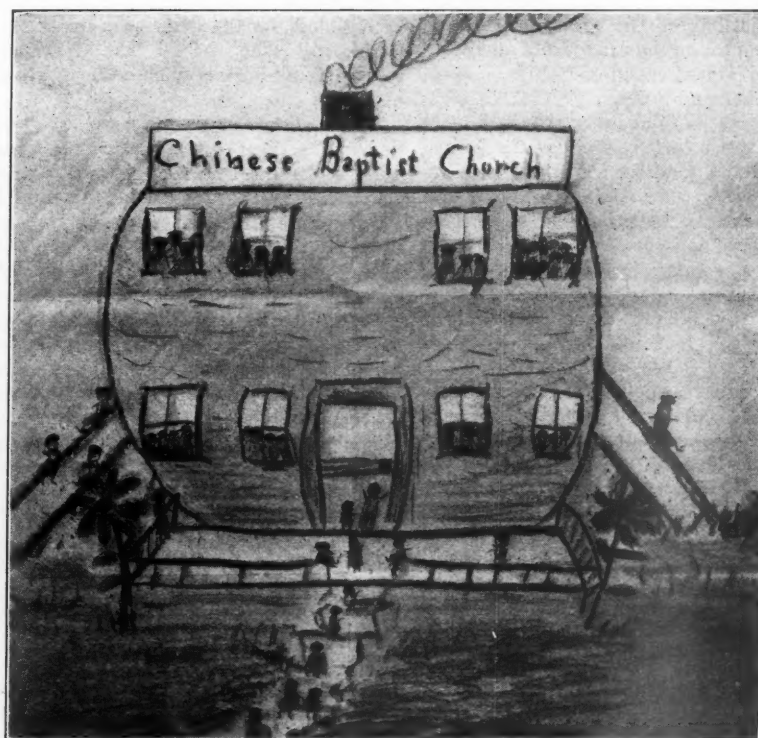
who are helping in the work, both Chinese and Americans, as there is at the present time. Doubtless this spirit of unity has much to do with our prosperity. We are especially happy because 12 of the young men in our day school have recently accepted Christ and have been baptized." Regular chapel exercises are a new feature of the work and Miss Longfellow continues, "Were you to visit our chapel some morning you would find between 60 and 70 splendid Chinese boys and girls from 12 to 30 years old, gathered in our cozy chapel to hear about the Christian religion. In this way we are hoping to win

for Christ a large proportion of those who come to us."

"Miss Larzalere has as joyous a kindergarten as one could find. These dancing, happy hearted little folk are becoming so numerous that we will soon have to find a new room in some way. My primary room is full to overflowing, too, there being about 75 children altogether in the two rooms."

#### AUTOMOBILES MULTIPLY MISSIONARIES

Be it ever so humble—there's nothing like a Ford! Says Miss Ruby Pearl Norton, our missionary on the Crow Agency



THIS IS A REPRODUCTION OF MISS SKIFF'S CARTOON REFERRED TO ON PAGE 103 MINUS THE BLUE, YELLOW AND PINK COLORS WHICH WILL HAVE TO BE IMAGINED. IT IS A HIGHLY REALISTIC SKETCH AND SHOWS THE NEEDS EFFECTIVELY



in Montana. "I have especially enjoyed the ideal weather because of my brand new Ford roadster. My field extends twenty-five miles north and fourteen miles south, so it takes considerable time to get around to all my people, even with the car. I go north for a sewing school on Tuesday and south for another on Wednesday and I travel eleven miles to preach on one Sunday and six on the next. Before I leave town I teach in the Sunday school here every Sunday and I hold a gospel song service here in the evening. I am not nearly so tired at the end of the day though, now that I don't have to spend so much time on the road. Before I had the car it took me three hours of the day just to go and come, and I walked in the dust of autos all the time. Now I travel as fast as they do and can scarcely realize that I am there so soon."

#### A MODEL EXHIBITION

The Hospital at Spelman Seminary which was closed during the summer reopened the first of September and was filled at once with waiting patients. Many interesting and critical operations have been performed and wonderful cures effected. The staff is composed of skilled surgeons of high reputation and the nurses in charge come from the finest training schools in the north. The six churches of the City Mission Union of Newark have taken a special interest in this hospital and recently held a splendid exhibition in the Peddie Memorial Baptist Church of the various articles which they have prepared for shipping South. There were 45 rolls of absorbent cotton, 30 large and 82 small rolled bandages, 440 gauze pads, 30 pillow cases, 6 bureau scarfs, 57 small bags, 55 bird's-eye towels, 21 kitchen towels, 21 hand towels, 15 bath towels, 35 nightgowns, 28 children's nightgowns, 10 aprons, 5 children's aprons, 1 baby petticoat, 4 dresses and 2 sacks, 1 cape with hood, 7 bibs, 6 pairs of booties, 3 wash cloths, 1 quilt, 4 yards of unbleached muslin, box of quilt patches, 3 packages of borax, 5 cakes of soap and 2 boxes of talcum powder.

#### AMERICANIZATION ANECDOTES

Miss Mildred Kaminskie, our Christian Americanization Secretary for New Jersey, writes a report full of heart interest tales. There is the lovely little Italian bride, for example, who was delighted with the chance to learn English and was utterly disappointed when she was told, "Just once a week, you know." Her husband seemed very nervous and finally insisted on a written agreement that it would "cost nottin'" for his wife to be taught.

One Jewish woman, who had spent a pathetic youth in Russia working until midnight and then studying far into the morning hours trying to teach herself, kept repeating brokenly, "For nudding, for nudding, you come to me. Oh, I shall never forget you!"

An interesting Polish woman, ostracized

by her family because she had married a Russian, finds the volunteer's visit a ray of sunshine when she comes on Saturday mornings with her homemade cookies for the babies. "Me stan little small talk English—not too much—and me wanna make dem tracks!" pointing to the volunteer's writing on a piece of paper! Life is real and life is earnest—for a Christian Americanization Secretary.

## FROM THE FAR LANDS

#### On Tour in South India

Rev. Wheeler Boggess, who is the general evangelist for the great South India field, some months ago made a tour to all the mission stations, holding from two to four meetings in every place, chiefly with the workers. "Everywhere," he says, "there have been granted signs of good results. Requests are multiplying for another visit in which I can stay longer than twenty-four hours and reach the body of the Telugu Christians." In Kandukuru the field work has been, since 1919, under the direction of a committee appointed by the Telugu Baptist Convention and Mr. Boggess feels that the work has made real progress under the leadership of that Telugu Committee. "I have not found any other field that has in its schools so many caste Hindus studying under Christian teachers from the outcastes. The attendance of some of the Christians of low caste in the government schools has also given unique opportunities for those Christian scholars to witness for Christ."

#### Caste People Prepare the Way for Christianity

Among her experiences of the past year Mrs. B. L. Baker of Ongole, South India, gives the following as an instance of the way the caste people are preparing the way for Christianity in their own homes:

"In one of the homes of the washerman caste, a subdivision of the Sudra or fourth caste, the women are all deeply interested in Christianity but I never knew until a short time ago just how the men looked upon my visits and my message. One morning I went to this house and, gathering the women and their friends together on the veranda, I began the story of the Saviour's birth. I had been talking about three-quarters of an hour when through the outer door of the courtyard came a wild and repulsive figure, a religious mendicant. His body was smeared with dung and ashes and marked in various places with marks peculiar to the god he worshiped, his hair was matted and filthy and around his neck were hung many strings of sacred beads. This object stood and looked at me with wild eyes. After one glance I paid no attention to him as I had seen many such before and as a general rule they listen a moment, then walk out. But this man,

after listening for a few moments, began to dance up and down wildly, waving his arms and shrieking at the top of his voice, 'It is a lie. It is a lie.' Even then I paid no attention to him but went right on talking, and because I did not notice him the women did not listen to him. He still danced and shrieked. Suddenly through the same door came the eldest son, who is the head of the house. He took in the situation at a glance, and with a face full of anger and disgust walked up to the man and said, 'Leave this place at once.' At first the mendicant did not obey and then the Sudra man, being more incensed by his apparent indifference to one who had authority in that place, said to him very violently, 'This missionary lady has a right here. She is always welcome. She tells us true and good things, things that help to make us better. You have no right. Go at once,' and, taking the man by the shoulder he put him outside the courtyard and shut the door. A victory for Jesus Christ! If you only knew what a daring thing it was for that Sudra man to speak as he did to a so-called holy man, and to use force upon him to remove him from the courtyard, you would realize more fully what a victory it was."

#### Bible Becomes Text Book in Hindu High School

An example of the decrease in antagonism to Christianity has recently been given in Bhadrak, a large town about forty-five miles southwest of Balasore in Bengal-Orissa. Not many months ago the Bible was introduced in the Hindu high school there as the text book in moral teaching. In order to appreciate this fully, you must bear in mind that one-third of the local population is Mohammedan. Years ago the missionaries were showered with sand when they preached there. Today the people give the preachers more invitations to speak than they can accept. Among the educated people of the town there is considerable interest in Christianity. Two prominent lawyers are said to be making a careful study of Christianity and several visit the mission house occasionally to hear addresses in English on the teachings of Christianity.

#### Taken from the Hospital to Die at Home

The medical missionary in the Orient has to fight against many queer superstitions and beliefs. For example, if a patient is in a hospital and it is expected that he will not recover, his relatives take him home to die. Dr. Tompkins of Suifu, West China, says it is a universal belief that the family circle will be broken unless the members of the family die at home. The spirit of the dead person, the people think, could not find its way back home if it leaves the body in a strange place! Dr. Tompkins tells of one patient whose parents took him home three times because they thought he would die before morning.

Rev. D. A. W. Smith, D.D.

AN APPRECIATION, BY HARRIET C. STEVENS

A cable from Burma has brought the sad news of the death on December 12 of Dr. Daniel Appleton White Smith, president of the Karen Theological Seminary, Insein, Burma. He was the son of Rev. S. F. Smith, D.D., author of "My country 'tis of thee." He was born in Waterville, Maine, June 18, 1840, while his father was pastor of the Baptist church there and professor in Waterville College. Two years later the family moved to Newton Center, Mass., where the son prepared for college and was baptized August 1, 1852. In 1859 he graduated from Harvard College, and spent the next year teaching in the South.

He was appointed a missionary in February, 1863, and graduated from Newton Theological Seminary the following June. On August 19 he was married to Miss Sarah L. Stevens, daughter of Rev. E. A. Stevens, D.D., missionary to the Burmans, who was associated with Dr. Judson in Moulmein, and fulfilled the task of completing Dr. Judson's Burmese dictionaries and carrying them through the press.

Mr. and Mrs. Smith sailed October 3, 1863, via England, and as there was no Suez Canal in those days, made the voyage around the Cape, not reaching Rangoon until March, 1864. Mr. Smith was first appointed to the Burman work in Moulmein to assist Dr. James M. Haswell, and entered with all his heart into the acquisition of the Burmese language; but four months later, Dr. J. G. Binney, president of the Karen Theological Seminary left for America, and Mr. Smith was transferred to Rangoon to be associated with Mr. Carpenter in the work of the Seminary. Two years later when Dr. Binney returned Mr. Smith was sent to Henzada, and there spent eight fruitful years before taking his first furlough in 1875. Dr. Binney's health failing, on Mr. Smith's return in 1876, the presidency of the seminary was conferred upon him, a position which he held for 40 years. On his retirement in 1916 he was appointed president *emeritus* for life. He received the highly merited degree of Doctor of Divinity in 1883.

When it is remembered that the U. S. Government rejected him during the Civil War on account of a weak heart, and that a friend remarked the day he sailed, "That young man won't live out there five years," it is remarkable that he was able to do so much hard work and live to such an advanced age.

Dr. Smith always valued the insight he got into the Burmese language before he took up the Karen, and prized the experience he had as station missionary in Henzada. The latter service brought him into touch with the jungle churches and their pastors. He always kept before them the privilege of systematic giving in order to support their own churches and schools. At one time at an Association he advocated each church member giving an anna (2

cents) a month to the support of the Theological Seminary, when an old brother got up and, fingering his money bag, ostentatiously threw a rupee (16 annas) upon the table remarking there was his contribution for a year. Dr. Smith in his calm, pleasant way said, "Not so father, we do not want the rupee; a door that opens only once a year creaks badly, one that opens often makes no noise."

Besides his teaching and preaching and the care of the Seminary, he felt the need of textbooks so strongly that he spent every spare moment in preparing them for his classes. More than twelve are due to his authorship. In addition he translated all the notes in the Annotated Paragraph Bible into Karen, and many hymns. He edited the *Karen Morning Star* for many years until his death.

His home life was ideal, presided over for more than fifty years by his lovely wife. Everyone considered it a treat and privilege to be entertained at his home. Among all races he was held in high esteem as an outstanding figure for Burma's welfare, and his wise counsels in all mission affairs will be sadly missed. He is survived by his faithful daughter, Miss Anna H. Smith, who for the last fifteen years has been her father's helper; by another daughter, Mrs. H. I. Marshall, whose husband is now president of the Karen Theological Seminary, and a son, Dr. Appleton W. Smith of New Haven.

### Foreign Missionary Record

#### BORN

To Dr. and Mrs. Henry W. Newman, of China, a son, Nov. 6, 1921.

#### SAILED

Dec. 8, from Vancouver, on the S.S. *Empress of Asia*, Miss Annabelle Pawley and Miss Gertrude Ryder for Japan; and Dr. and Mrs. J. W. Decker and baby for East China.

Dec. 15, from New York City, on the S.S. *City of Karachi*, Miss Sarah Gowen and Rev. and Mrs. Zo D. Browne and two children for Bengal-Orissa; and Rev. and Mrs. W. A. Phillips and Rev. and Mrs. Raymond H. Ewing for Assam.

#### ARRIVED

Dr. Jacob Speicher, of Swatow, South China, in New York City, Dec. 9.

Mr. R. D. Stafford, of Shanghai, East China, in Vancouver, Dec. 7.

Rev. and Mrs. Charles Rutherford and children, of Hanumakonda, South India, in San Francisco, Dec. 14.

## FROM THE HOME LAND

### Cooperative Evangelism in Action

Early last July a conference was held between the Committee on Evangelism for Ohio and Dr. H. F. Stilwell, General Superintendent of Evangelism of the Home Mission Society, when it was determined to organize a plan of inter-pastoral and co-operative evangelism intended to reach every church in the state with some form of evangelistic effort within a period of five months preceding the Easter season.

For effective organization the state was divided into four sections, determining

so far as possible to hold all the meetings in a given section in a given month. Because of the preponderance of rural churches it was decided to hold the meetings in the southeastern district in November and early December, in the other three districts in January, February and March, respectively. Rev. C. H. Stull, pastor of the First Church in Marietta, was secured as director of the enterprise. Arrangements were made to bring the pastors of each district together for a conference on methods and for general inspiration.

The director proceeded to list the churches of the first district desiring meetings and the time most agreeable to them in November. From the other districts he secured a list of pastors who volunteered to contribute at least two weeks of service wherever they might be sent. Response to this appeal was beyond expectation. Not only was their readiness with enthusiasm, but several pastors replied saying, "You may send me anywhere." Many more responded than were needed to complete the program. Sixty-four churches definitely arranged to hold a fortnight of meetings during the period indicated. Some churches had already arranged plans independently and for a later period in the winter. These plans were, of course, sacredly recognized by the committee, who constantly proclaim their purpose as not to interfere with any local church program, but simply to help.

The financial provisions are very simple: A fund is advanced by the state treasurer to the Committee on Evangelism. The traveling expenses of the visiting pastors who serve as evangelists or pulpits are paid by the Committee. All services are voluntary. No honorarium is paid to anyone. A voluntary offering is received at the close of each series of meetings, and this goes to reimburse the fund originally advanced. From the meetings of the southeastern district reports already in are very encouraging. Apart from the reports of converts received, which cannot be made until later, are the splendid fellowship of the pastors, the keener realization of the inter-relation of the churches, and rediscovery of the value of pastoral and personal evangelism, that type most essential to the spiritual vigor of the churches and to the winning of the world to Jesus Christ.

### FIELD NOTES

One of the four Indians chosen to place the Indian tribute on the casket of the Unknown Soldier in the ceremonies at Washington on Armistice Day was one of our Baptist Indians, Chief Lone Wolf of the Kiowa tribe.

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Mr. Lopresti, the young Italian recently ordained in Brooklyn, who not long before had baptized 33 Italians in East New York and Canarsie, was really started toward Christianity by Mr. Brendel, the Indian missionary in North-



ern California and by the testimony of the Indians themselves.

Rev. Fred Berry, the beloved Director of Evangelism of West Washington, has been seriously ill during several months. The plans, now being worked out by pastors and churches in progressive evangelistic campaigns were conceived by Mr. Berry prior to his illness. At the evangelistic conference held at the University Church, Seattle, over 60 pastors were registered and it is reported that the spirit of the meeting was of high order.

Rev. William Keech, our missionary to Salvador, recently has published some vigorous tracts on the subject of Religious Liberty and has sought to exert his influence in forming public sentiment while the new constitution of the Republic has been under consideration. He was led to do this because of the propaganda of the predominating church to secure special favor and protection in the new Central American Union.

It is interesting to note that in the recent campaign put on in Washington to place that state in the front rank in the New World Movement, a very large percentage of churches which have received aid from the Home Mission Society and the State Convention are recorded as among those which have splendidly met their allotments.

Dr. Arthur T. Fowler, member of the Board of Managers of the Home Mission Society, sailed December 30 for Haiti, Central America and other tropical and semi-tropical countries in company with Dr. George R. Hovey and Rev. C. S. Detweiler, secretaries of the Society. The three men will represent Northern Baptists in an investigation of conditions on Latin-American mission fields from the standpoint of evangelism and education. From Old Providence in the Caribbean Sea comes an invitation that the members of the deputation include that island in their itinerary. The communication was received from the grandson of the founder of the oldest Protestant church in Latin-America. Old Providence is a part of the United States of Colombia, South America. The Baptist work on the island was begun with the assistance of the Home Mission Society, but for many years has been carried forward without assistance from the Board.

Shaw University is recognized as one of the best institutions of higher learning for the Negroes of North Carolina, and every consideration is being given to its further development. The Union Baptist Convention (colored) is planning great things for the coming year. The first thing to be undertaken is the raising of the \$5,000 to meet the \$10,000 by the General Education Board. It is the plan to reduce the number of secondary schools from 20 to

4. These schools are to be the feeders for Shaw. The Convention already has purchased the property of Lenwood College at Castonia. This was formerly a college for white girls. The property, worth \$250,000, was sold to a group of Negro Associations for \$125,000.

### A Good Deed

The dedication of a Baptist meeting house at Gebo, Wyoming, a coal mining camp, has been made possible by the generosity of the operating company. The building was erected at the expense of the coal company and turned over to local



BAPTIST CHURCH AT GEBO, WYOMING,  
IN APPRECIATION OF SERVICE

Baptists without conditions other than that the local Baptists furnish the building and maintain a work without further assistance from the company. It is steam-heated throughout from the company's boiler room (free) and electric lighted with indirect fixtures (free). "One reason for the building is that someone had confidence enough in the value of the gospel to ask the company to build it," writes Rev. Orson P. Jones, the pastor. "How many other mine owners have been asked?"

### NEWS IN BRIEF

The November meeting of the Board of Managers of The Home Mission Society was held in the First Baptist Church, Philadelphia. There were present: Messrs. Garabrant, Smith, Clark, Vaughan, Traver, Palmer, Schimpf, Moore, McDowell, Voburgh, Hale, Goodchild, Shaw, Rogers, Lord, Lent, Knights, and Prescott of the Board, also Secretaries White, Barnes, Hovey, Brooks, Harlan, Superintendent Detweiler, Treasurer Bryant and Rev. G. A. Riggs of Porto Rico. Following Secretary White's suggestion it was voted, on this occasion that Dr. A. F. Fowler not only visit Central America, but also go with Mr. Detweiler to Mexico to look into the matter of the contemplated Hospital in Mexico City, thence to Cuba, and on his return from that island visit our Southern schools. On this same date the members of the Board and the officers of the Society were the guests of the Publication Society.

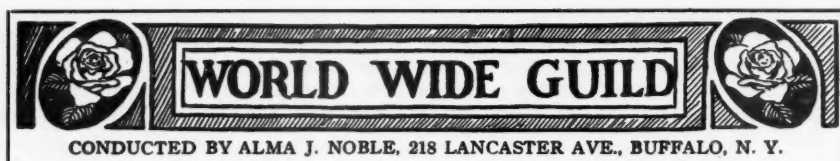
With the encouragement of a \$500 gift and a \$500 time loan voted by the Home Mission Society several years ago, the

Zion Baptist Church of Omaha, Nebraska, was enabled to build a basement. The church could not have begun building operations except for the help extended at that time. Divine worship has been maintained in the basement until recently, when a building with an auditorium with reported seating capacity of 2,400 was dedicated.

Within ten miles of Gardnerville, Nevada, there are not less than 1,000 Indians none of whom, with the exception of those attending the Carson Indian School, have had any religious advantages until our missionary J. Winfield Scott, began holding meetings in Gardnerville. Close to Gardnerville there are about 400 Indians employed by white men on ranches at from \$1 to \$1.50 per day. It is not uncommon for a white ranchman to say to the Indians on his place: "You are living on my ranch and don't pay rent. You had better stay but I can only pay you \$1 a day instead of \$1.50. This low wage scale has made it very hard for the Washoes to exist. When Mr. Gardner began his meetings for the Washoes he used the town court room which soon proved too small. Since the court room was abandoned, the meetings have been held in the open air near the blacksmith shop where the Indians do their gambling. His services always break up the gambling, although several games may be going at full speed when he begins to preach. A grant of several thousand dollars is required to build a chapel in the new Washoe village which is being established by the Government four miles out of Gardnerville. Five acres of land adjoining the Indian land may be secured at \$20 an acre. There are about 40 children of school age in the village. It is to be hoped that the Government will provide school privileges for these children.

Baptist work among Italians in New Haven, Connecticut, is maintained co-operatively by the New Haven Baptist Union, Connecticut Baptist State Convention and the Home Mission Societies. A fine old Gothic structure used by the Center Congregational Church as a branch, was purchased and fully renovated. There are three buildings in the group. Back of the church is a gymnasium which has been entirely overhauled under the direction of the Department of Architecture of the Home Mission Society. At one side of the church is a two-story building utilized by the young people for their clubs and class work during the week and for the mid-week devotional service of the church. On the other side is a fine three-story brick building known as the Davenport House, which will be remodeled in the very near future. This building affords a home for the local workers. Two floors and a basement are given over to club work, English and domestic science classes, Sunday school departments and a variety of other community activities, both social and religious.





#### MORE ABOUT THE CONTINUATION CAMPAIGN

"We specialize in doing the impossible." The Panama Canal is the realization of that slogan, and I am sure it will be as great a challenge to us as we start out on our great adventure of faith and works for the completion of the \$100,000,000.

Worth While Girls! We will give \$50,000 towards the Continuation Campaign, and glory in the fact that our Leaders thought we could do it. All pledges are payable in full by May 1, 1924, and all are part of the \$100,000,000 Fund. Each District has been given its own quota of the \$50,000, and the Districts are responding enthusiastically.

Each District is permitted to choose its Objectives, selecting some interest within the District Budgets, Home and Foreign. Gifts may be designated to these Special Objects, or applied undesignated to the whole task; or the whole task in units of time as per page 645 in December Missions. Use that number of Missions for your text book in the Campaign, for it is alive and vibrant with fascinating objectives. See pages 648, 649, 650, 654, 658, 665, 667, 678, 681, 688.

We shall have special W. W. G. Pledge Cards, a block of serial numbers being allotted to each District. Make it clear that these pledges are extra, over and above the regular pledges we made two years ago to the New World Movement.

#### PERTINENT QUESTIONS

Ask yourself a few questions like these: Have I had to deprive myself of anything that was really necessary because of my present pledge to the New World Movement?

If the stubs in my check book indicate the spiritual temperature of my life, is that temperature normal?

Am I fair with God in the use of my money?

Could I do with fewer hair nets, ice cream sodas, candy, movies and certain rather costly articles of dress?

Ought I to expect the Missionaries to do all the "going without?"

Am I willing to see the great work of my Baptist denomination hampered because of my selfishness?

Can I disappoint my Master who gave His all for me?

How much shall I give toward the quota of my state?

Whom can I ask for a gift?

How much time am I willing to give to pray for the success of this Campaign?

Do I really love Jesus enough to feed His lambs and His sheep—even the least of His brethren?

It is time for us to ask these searching questions, girls, and I know you well enough to know the response of your hearts. God bless us, every one, as we make our own pledges and as we go to others for theirs.

#### GUILD MISSES

The following unique Program was worked out by the Guild of the Delaware Avenue Church, Buffalo, and it is proving very popular.

The Guild Misses of the W. W. G.

October..... MIScellaneous.

The Guild Miss attends to banquetting and business.

November..... MISsions.

The Guild Miss puts on her specs and reads her magazine.

December..... MIStletoe.

The Guild Miss is invited to a Christmas Party.

January, 1922 MIStery.

The Guild Miss is left in the dark.

February..... MISsive.

The Guild Miss has received a valentine from ———?

March..... MISchief.

The Guild Miss goes in for fun and frolic.

April..... MISty.

The Guild Miss is caught in a shower.

May..... MISpah.

"The Lord watch between me and thee while we are absent one from another."

(This is taking a little liberty with Mizpah, but we pass it for the sake of the benediction.—Ed.).

#### BETTER GUILD MONTH

Remember that February is to be our Better Guild Month. How can we make it so? Here are a few suggestions:

1. Don't let anything interfere with your attendance at Chapter meetings.
2. Begin and close on time.
3. Be reverent.
4. Devote more time to prayer in your meetings.
5. Try for 100% attendance.
6. Secure new members.
7. Have a Mission Study Class.
8. Secure new subscriptions to Missions.
9. Try to win somebody to accept Christ.
10. Join the Tithers' League and try to secure other members.
11. Read your Bible every day.
12. Pledge to the limit of your ability to the Continuation Campaign.
13. Do personal service in your City Missions.

14. Write a letter or send a valentine to a Foreign Missionary.

15. Try to organize a Children's World Crusade.

16. "Sell your hammer and buy a horn" and promote the W. W. G. with all your might.

17. When asked to do anything for your Guild, use Louise Andrews' motto and say, "I'd love to."

#### GOOD, BETTER, BEST

*Good News!* 67 Chapters enrolled in November! I could hardly believe those figures myself, but they do not lie. Isn't it great that 67 new groups of girls are to know the joy of service through our W. W. G. activities?

*Better News!* An increasing number of girls are joining the Tithers' League, and organizing prayer groups among their members. Others have prayer partners. Is it any wonder that the spiritual life of our girls is deepening with each year?

*Best News!* This paragraph is taken from a letter from a recently organized Chapter in Bayonne, New Jersey: "Seven of our girls in the Chapter accepted Christ last week, so we have reason to expect a splendid year of work for Him." From Las Animas, Colorado, came a letter with the following good news. (You remember January Missions contained a group picture of this Chapter).

"The World Wide Guild of the First Baptist Church of Las Animas, Colorado, was organized October 15, 1920, with a membership consisting of 14 girls, all of high school age. The Guild now numbers 17 members and the organization is growing steadily in strength as well as numbers. The best thing we have to report is the fact that 8 of the original members have accepted Christ as their Saviour and united with the church. This makes every member of the Guild a confessed Christian, and we are now ready to reach out and bring in others."

*Faithfully yours,  
Alma J. Noble.*

#### Spicy and Suggestive

Associational Secretaries—Attention! Are you looking for something new and fine for your Association? Miss Maynes of Worcester, Mass., leads out in the organization of a W. W. G. Council. Fourteen churches have chosen representatives. Together they put on a rally with 150 girls present, representing 15 churches. The Council is now laying plans for a house party and conference next summer. The Council is democratic. It insures cooperation, interest and enthusiasm. Their motto for the year is "Lighted to Lighten." Their goals are new chapters, more girls at Northfield, and an associational house party.

Macomb, Illinois, has a chapter of 30

members, and *every member is a tither*. In May each pledged two dollars through sacrifice. How easily we can give up some little luxury or desire, and always we are happy in giving for others. The girls as a result put their extra \$60 into the King's Treasury. Tithing and sacrificial living bring spiritual blessings.

Barre, Vermont, has a fine chapter with an Italian girl for president. They regret that they lack "unusual experiences" to make a report interesting, but really a glance at their achievement gives a thrill. After all, "the courage of the commonplace is greater than the courage of the crisis" and it is this keeping everlastingly at it that wins. This is their list—study meetings, reading, Christmas dinners, 370 compresses for a hospital in India, dressed dolls for the European children. Who can measure the deepened interest, the new visions through reading, the joy given and the suffering relieved by just one chapter. But I know of other fine things. The counselor begins a Nurses Training Course in January, and the little president too has the vision of definite Christian service. The Chapter is starting a fund to help in the training of their first volunteer.

Davenport, Iowa, is another Chapter filled with enthusiasm and daring faith. A variety of programs presented the field, and a study class is pledged.

A missionary family from their own midst makes service for Burma real. Two liberal Christmas boxes were filled with gifts for the school children; but biggest and best the girls sent a stereopticon to Mr. and Mrs. Smith of Burma. The cost was \$102, but included two presto-light tanks, a carrying case and 150 slides—50 from the Old Testament, 50 from the New Testament, and 50 scenes from our own country, including Davenport Church scenes. The money was gained easily through ten days of sacrifice living. One girl went without dessert at the high school lunches. Others made similar denials and the amount brought in was *sixty dollars!*

Southern California has had its first State W. W. G. Rally with 250 girls present. From far and near they came, such a representative group, for only 13 active chapters in 10 churches failed to send delegates. Of course, there were original ideas, and plans worth copying. The ice was broken by each girl securing as many names and addresses as possible. The reward was a W. W. G. pin. The plan of "Chapter Chums" took like wild-fire. Chapter presidents or representatives were given a double set of numbers. Those receiving the same number are chums, and will correspond, visit and help one another in every way possible. The place promises to be most helpful. The new point standard was a challenge to efficiency. The reward is a beautiful candlestick. As this is the first year and no one has yet earned it, the privilege of holding it was given to the Baby Guild—eight bright-eyed Mexican girls from Bauchet Street Mission. The closing consecration service was a fit-

ting climax. The presence of the spirit was very real, and God spoke to the heart of many a girl. California proves again that *it can be done!*

*Helen Crisman -  
Field Secretary*



A NEW W. W. G. CHAPTER, PLEASANT HOME BAPTIST CHURCH, GRESHAM, ORE.

#### NOTHING SUCCEEDS LIKE SUCCESS

Mr. Myers says we have made him a lot of trouble because the World Wide Guild Stereopticon Lecture is such a success that he has had to make the fifth set of slides. The lecture is booked through April in the New York Office, but the extra set will be ready early in January, so if you have been disappointed write again to Mr. Harry S. Myers, 276 Fifth Avenue, New York City, and you may be able to secure the new one. Word comes from two sources in California that the Guild Lecture is one of the most convincing things we have had. It is a great promoter for the W. W. G.

#### WESTERN NEW YORK RALLY

It was held at Binghamton this year and reached the high water mark. Miss Jeannette Martin, the new State Secretary, proved her fitness to lead W. W. G. girls. As some of the new titles she gave to familiar Program topics were so original and so workable, I am passing them on to you as suggestions for City or Association Rallies:

Open Forum: Blazing Trails for the Individual Guild Practical Projects for C. W. C.

Banquet: Feast of the "Tie that Binds."  
Toasts: The Silken Cord of Keuka Friendship. Bonds of Loving Sisterhood. A Larger Tie (Continuation Campaign). Just Folks: Foreign Missionary address.

Off Main Street: Home Missionary address.

W. W. G.—C. W. C. Alliance, or the Glory of the Guild.

Western New York's "Ten Points."

Unlimited Agency of Warfare: The Mission Study Class. (Demonstration of Model Class).

#### Real Americanization

Dr. J. Milnor Wilbur, President of the Baptist Institute for Christian Workers, Philadelphia, sends the following:

"A little incident has come to my notice through one of our students that might interest your readers. This young lady is engaged in Americanization work going into the homes of the people. She has been teaching Plass's 'Civics for Americans in the Making.' In one of these homes there is a Greek Catholic mother who has been very anxious to learn. One day recently she wanted to prolong the reading period as she had almost finished the book. She looked up at the student with a radiant smile, and said as her reason for being so anxious to finish the book: 'You come only a few weeks longer so I pay \$4 and buy American Bible so you can teach me to read from it. I read some in my own Bible but I do not understand so I buy Bible in your language. You teach me to read American Bible and tell me what it means. Then when my Helen and Mikie get bigger I teach them. You will teach me, won't you?'"

"This is an excellent example of the work that is being done not only by our students in the Practical Work department, but also by others who are doing this kind of work."



THE GREEK MOTHER WITH HER HELEN AND MIKIE AND FRIENDS

#### A QUICK RESPONSE FROM NORTH DAKOTA

"Many, many thanks for the December copy, it is fine. I am very much interested in Mission work and on page 681 in December MISSTONS I see where \$10 will keep Anita Nipia of Congoland in school one year, so I am enclosing a bank draft for \$10 to be used for her. Will you please send it to the right place and oblige?"

We withhold the name of the sender, who lives in Makoti, but the money has been forwarded, and Anita is provided for. There are others.

(This is the kind of response that is constantly coming, and we are sure many W. W. G. members are investing in life in this way.—Ed.)





## PRIZE WINNERS

It has been a satisfaction and joy to hear from the Leaders of the Companies reporting for the Poster Prizes. They have been grateful for the use of the books that have been sent them from our Traveling Library, and would invariably have been happy to keep them longer so that all the children could read all the books. Mrs. Thomas of Thermal, Calif., says that her Company "clamor for the books" and would have read more if they had had them.

Mrs. Goodwin of Northwood, N. H., writes that they organized in October and have "some very interested readers." The Leader has loaned her own books and the Company *has bought seven others.*

Mrs. Pingley of Terra Alta, W. Va., says she has only six in her Company who can read and they have read 25 books. She is proud of them, and so am I.

As MISSIONS goes to press, only the following Companies have sent in their reports. Others which come later will be listed in next month's issue. The hearty congratulation of the Missionary Education Department is extended to these successful Companies, with the gratitude of the Executive Secretary for their promptness in reporting.

## POSTER CONTEST

First Baptist Church, Madison, Wis.	310
Baptist Church, Benton, Ill. ....	300
Temple Church, Washington, D. C. .	220
Young America Baptist Church. ....	140
Baptist Church, Thermal, Calif. ....	220
First Baptist Church, Terra Alta, W. Va. ....	250
Prospect Avenue Baptist Church, Buffalo, N. Y. ....	260
Broadway Baptist, Paterson, N. J. . .	730
Baptist Church, Northwood, N. H. . .	380
First Baptist Church, Worcester, Mass. ....	420
First Baptist Church, Lafayette, Ind. .	640
Baptist Church, Blackfoot, Idaho. . .	470

## A BOOK SHOWER

Owing to the fact that there are 100 books in circulation now and 20 Companies on the waiting list, Miss Noble is going to ask for a Book Shower. Five dollars will buy and maintain a Section of four books. But if there are people who could give us one or two books from our list we shall be most grateful. Throughout the length and breadth of the land, wherever MISSIONS goes, there are people who will be glad to help get these splendid missionary stories into the hands of the boys and girls. Therefore, will you help by sending either money or new cloth-bound books to

Miss Mary Noble, to equip more Sections of the Traveling Library?

The list we recommend is: Around the World with Jack and Janet, The Honorable Crimson Tree, Fifty Missionary Heroes Every Boy and Girl Should Know, Stories of Brotherhood, Americans All, African Adventurers, Giovanni, Children of the Lighthouse, Mr. Friend-o'-Man, Jack-of-All-Trades, Friday's Footprints, Livingstone — the Pathfinder, Foreign Magic, Lamp-Lighters Across the Sea, The Land of the Golden Man, Ten Little Indians, Across the Threshold, Judson — the Pioneer, Topsy-turvy Land, Jack and Janet in the Philippines, Stories of Far Away, A Noble Army, Under Many Flags, Stay at Home Journeys, Mook, and Next-Door Neighbors.

## DIMES READY, PLEASE

The first Foot of Dimes, as you saw last month, was started for a Jewel by an adoring aunt, who, when she heard of the plan, said, "I will start Marguerite's Foot of Dimes," and promptly gave the first dime. As other aunts and grandfathers and grandmothers saw the proofs of the containers, the same thought came to them, and it was thrilling to hear one after another muse, "I must start one of those for Eleanor," and "Billy" and so on until within a few days after the proofs were made, we have a Foot of Dimes started for the following Jewels: Marguerite Thomas, Eleanor Grose, Billy Hill, Jessie Burgess Thomas, Eleanor Bjelke, Barbara Bjelke.

There are still containers which may be secured on application to Miss Mary Noble. If your Jewel has not had one, why not start now?

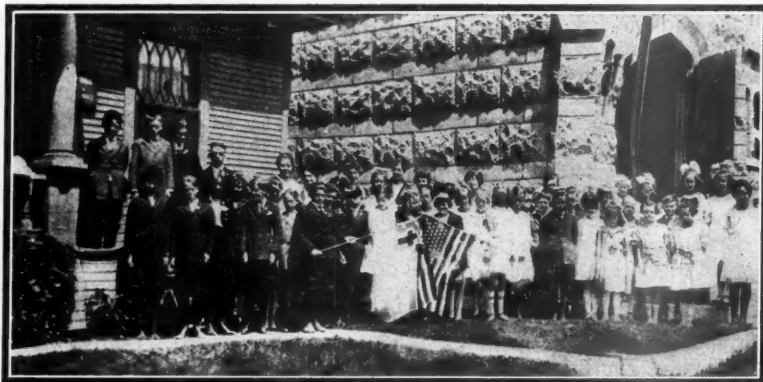
As each District is free to substitute other plans or combine the Foot of Dimes with other plans, the suggestion comes

from Central District of a Love Chain, which shall encircle the world. Each link will represent ten cents, and when it is given, the child may choose where it shall go. If to China, a yellow link is added; to the Indians, red; to Porto Rico, green, and so on. Now and then silver and gold links will be interspersed to divide the colored links into groups of twelve to correspond to the Foot of Dimes. February first is the date set for all children to start the Campaign, so each one will have a fair chance for honorable mention, according to the plan given in January MISSIONS. By this time every District has "planned the work." Now it is for us to "work the plan."

## UNDER MANY FLAGS

This is the month to begin the study of the Foreign textbook, *Under Many Flags*. What fun we shall have getting acquainted with these interesting men and women who were bound to do great things, even if they were hard, and did them. The programs by Miss Shipley give wonderful suggestions for the meetings. We want to be sure that each month we show that these missionaries went to live as Christ lived, and no matter what they did, they followed the example set by Jesus. Why not keep track of them all through the book, and after studying each one decide whether he followed Jesus the Teacher, Jesus the Doctor, or the Carpenter, or the Preacher. The Perry Picture Company has beautiful sepia prints about 5 x 8 inches which sell for 5 cents each, on "The Sermon on the Mount" and "Christ Healing the Sick."

Paste each one of these on separate pretty colored cardboards, and below the picture write the name of the missionary you have studied. The first one in the book is Cyrus Hamlin who went out to be a teacher; but before he could teach he had to do a great many other kinds of work, such as making rat-traps, opening a laundry and managing a bakery. So he would be following Jesus the Carpenter, because he showed the people how to do honest work, and Jesus the Teacher, and his name would be put on the two posters. Keep all these posters out at every meet-




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No. 61-M. F. L. 1054-Dec. 1921



No. \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_


**CRUSADERS WORLD CAMPAIGN**

FOR \$6,000 IN THE

CONTINUATION CAMPAIGN FOR \$100,000,000 FUND

Fill and return to \_\_\_\_\_

C. W. C. Leader



THIS SHOWS THE TWO SIDES OF THE CONTAINER WHICH YOUR DIMES WILL FILL

ing, so the children can see them and become familiar with their names. Put a gold star after the names of the missionaries who have died. We have Baptist missionaries in all four types of work, and we have leaflets telling about one representative in each type under the titles: "The Doll Lady," "Dr. Catherine Mabie," "Oxenmobile Evangelism," and "The Mabie Memorial at Yokohama." Send 7 cents for these leaflets to the Department of Missionary Education, 276 Fifth Ave., New York City.

Keep the boys and girls busy hunting up facts, dramatizing the stories, impersonating the characters, and illustrating the scenes and places with cardboard, glue, hammer and nails, and you will have the best kind of missionary enthusiasm.

#### C. W. C. PUZZLES

This month you are to see how many sentences you can make out of the following paragraph in large type:

"CRUSADERS SEND SOME OF THEIR MONEY TO THE SCHOOL AT GOLOGHAT, ASSAM, IN CHARGE OF THE MISSIONARY, MISS ELIZABETH VICKLAND. SOME COMPANIES HAVE GIVEN A WONDERFUL CHRISTMAS BOX ALSO. IS YOURS ONE?"

Change the words around every way to make complete sentences. They need not be true, but they must have only these words and no others in them. Don't use one word more than once in each sentence, unless it appears more than once in the paragraph. To give an example: If the sentence was: "George Washington, the first President of the United States of America, was first in war, first in peace, first in the hearts of his countrymen," then you could say:

"George Washington was in the United States;"

"America was first in peace;"

"The President of the United States was in the war."

Do the very best you can to make a great many sentences. Write the list clearly and send it to Miss Mary Noble by February 18. Watch for your name in

April MISSIONS. Every Crusader should work on this puzzle, and Miss Noble wants to hear from YOU.

CHRISTMAS  
WILL  
COME

TO  
ELLIS  
ISLAND

While the golden sunshine poured through the windows of the Baptist Temple, Brooklyn, on Saturday afternoon, December 17th, 600 children of the C. W. C. in the Long Island Association, laden with bulging packages, marched into the main auditorium, and nearly filled it. It was a great inspiration to see the happiness of the children and realize that it was born of the spirit of service. For they had come to bring their Christmas gifts for the children of Ellis Island. The tree was 14 feet high and was perfect with its simple trimmings of snowballs and balloons, but when the gifts were brought to the front, dolls, horns, engines, horses, bunnies, balls, crayons, and many other toys were soon seen dangling from the tree.

Christmas songs were sung and the message of the angels was read by the boys and girls, and it was music to the ears of one who covets the highest for our Baptist children. The Crusaders of the Italian Church sang a Christmas song in Italian; The Crusaders of Wyckoff Church recited a Christmas acrostic; Miss Noble told a story which was adapted to the service the children were giving in the gifts, and as the roll was called, the different Companies responded with a hymn or verse from the Bible, and then brought their gifts to the tree and reported the amount of money they had sent to missions this year, totaling \$275.19. One Company brought about 40 dolls, which were dressed by the girls. One of them said afterward, "Oh dear, I hope the little girl that gets my doll will love it as much as I do." Miss Wheeler, the Missionary at Ellis Island, was there to receive the gifts, and her face was aglow as she saw the lovely toys which she would be able to give with a Christian message of love and hope to her little strangers.

To make the party a further success, Santa Claus himself came rolling down the

aisle like a snowball, and said he was delighted to have so much help from the C. W. C.

It would have been hard to leave such a happy place, had it not been for the thought of Mrs. Schrimplin, the Association Secretary, who planned all this, and had enough exquisite colored picture postcards of our Home and Foreign Mission work to give each child on leaving. All were delighted with them and some were so eager for more that their appeals could not be resisted and they went home the happy possessors of two and even three cards.

It was a wonderful Rally, in numbers (600 children from 17 churches), in gifts, in enthusiasm, and in the real Crusader spirit, which is reverent and earnest as well as exuberantly joyful.

*Mary L. Noble*

218 Lancaster Ave., Buffalo, N. Y.

#### So the Good Work Goes On

*Editor of Missions:*

Our little band of Crusaders at Milton, West Virginia, have brought in some little gifts for Christmas and we noticed in November issue of MISSIONS the story of Dolores and wished to send a few of our gifts to her to try to make a Merry Christmas. Would you please send this little box with a few gifts to her and also the letter enclosed, as we didn't know the address.

MARIE MEADOWS, Leader of Crusaders

(Indeed, we will send it on gladly, knowing too that the Milton Crusaders will find it true that "it is more blessed to give than to receive."—Ed.)

\* \* \*

Be sure to see those charming dolls on page 113, which will be a delight to the little folk in many homes in this and foreign lands.

## THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON  
100 Allis Avenue, Yonkers, N. Y.

### Our February Clearance

THE "promoter" who, after sundry dry and barren years, finds his enterprise moving briskly along under its own steam has nothing on the editor of this department; for after long, persistent efforts to lure missionary plans from the churches, with the most tempting bait, she now finds herself with such a wealth of good things in the methods larder that it becomes necessary to serve one meal of odds and ends, like the toothsome turkey-soup-cranberry-raisin-nut-candy jumbles that usually follow in the wake of the holidays. Orderly menus will be resumed next month. How would you like to hear "The Tale of Peter's Shirt?" or a "Christmas Americanization Story," given by a reader with a quartette or chorus behind the scenes rendering strains of forty familiar songs, sacred and popular? Or a charming pantomime called "Two Boxes?" Does it not whet your curiosity to anticipate "A Ship Ahoy Meeting," or "An Anti-Rut Meeting?" or a "Who's Who Program?" Would you like to hear Miss Eva Jean Nelson, of Canandaigua, tell some workable plans contrived to "make expression follow impression?" Or Mrs. Robert A. Ashworth, of Yonkers, relate the story of her "Missionary Spell-down on MISSIONS?" Or Mrs. Claire M. Berry, of Minneapolis, explain their recent "Surprise Program for Christmas?" Or Mrs. Wittemore tell how she invited to a tea a number of club women who did not believe in missions, gave them a most entertaining missionary afternoon and, as they were leaving, asked one of them how she liked a missionary meeting. "Missionary meeting," said the friend; "I never have been to one!" (We withhold the sequel—a most surprising one.)

How would you enjoy a number of these true missionary nuggets to brighten up your program introductions?"

### WHAT MOVED HIM?

"Miss Martha Troeck, when in Michigan not long since, was introduced by Mr. Hudson, Board of Promotion Secretary for Michigan, as 'The Angel of Ellis Island.' Rather chagrined by the title, she made a protest ending with the words, 'Sometimes behind these so-called angels there sits a little devil'—at which Mr. Hudson, who had seated himself on the platform directly in the rear, rose quickly and said, 'Pardon me, Miss Troeck, I move!'"

All this, supplemented by what you are going to contribute from your own practical experience, will be served to you in ensuing issues of "The Open Forum."

### A BIRTHDAY PARTY AT WHICH METHUSELAH WOULD HAVE FELT AT HOME

The following valuable suggestions come to us from Mrs. H. E. Berry, of the Fourth Baptist Church, Minneapolis:

It occurs to me that readers of "The Open Forum" might be interested in the Annual Birthday Party which our ladies give to swell whatever funds are running low. I should think missions might very appropriately be made the beneficiary. The invitation is sent out to every woman in the church, young or old, as well as to several outsiders who delight in this event. It is the one time when *all* the women with *all* the children they can bring get together. This year, the invitation was as follows:

"Dear Friend: I've simply got to write a letter right away and tell you some important news I only heard today. Belindy Barber—her as lives next door to the left of me—she hurried over this mornin' ez excited ez could be. She said that 'tis a secret yet, an' I'm not supposed to tell; but knowin' you'll be interested, I think I may ez well.

"The good Fourth ladies, every year, most always in November, have a birthday party for the church: most likely you remember. Of course it's up to Sister Jones' that we're all goin' to meet, at 1128 Hillside; that's her number an' the street.

"We'll stay all day an' feast at noon, an' visit quite a lot; an' if we want to, we can bring any fancy work we've got. We'll buy our Christmas presents there, right at the Ladies' Aid, an' all of us intend to bring some little thing we've made. Our birthday pennies, too, they'll count, in every little bag, an' the oldest women there that day will be the ones to brag.

"So I'm a-hopin' very much that you'll try to be there. Belindy said 'twould be ges' great! Goodbye, dear,

"BECKY BLAIR."

Each invitation enclosed a bag for the pennies. There was also a timely sale of dry goods and foods. A donated luncheon was served at noon and a spicy program, including one really "catchy" number, followed.

To advertise the event, I wrote a short sketch entitled, "Becky Blair on Birthdays," which appeared in our local newspaper the week of the party, following it the ensuing week with a somewhat longer storyette, "Becky Blair Acts as Secretary."

The "proof of the pudding" may be furnished by the following item quoted from our church calendar:

"The birthday party held at the home of Mrs. Jones surpassed all previous records

in attendance. The ladies not only spent a very pleasant day but accomplished, in the bringing of their birthday money, the purpose for which the gathering was held. In the bringing of a penny for each year, it revealed some remarkably *old* ladies. For instance, one brought 800 pennies! The combined age of two showed 1500 years. There were six aged 500 years and two 600 years. There were 30 centenarians, and many of more modest and tender age. The grand total was \$130, the sales netting an equal amount."

### The San Diego One-Day Institute

What do you think of this one-day relay plan, especially when used in a strategic center, for the benefit of the outlying districts? It is not an admirable preparatory or introductory feature in any system of mission study? Note what is said about the music, at the close of the program. Mrs. F. O. Belden, who writes the following account, says:

I transplanted from New York our idea of an all-day mission study class, and it has thrived so well in San Diego that we are fairly crowded out of our church parlors. We invite all the churches of San Diego County, and very many women who have never been interested are coming for the entire day. Last week 85 women from our own church registered, besides good-sized delegations from most of the county churches. Tourists who visit our meetings tell us we have the most interesting ones they have ever attended. The following is the program of the last one:

Praise and Devotional Service.

Music, "A Hebrew Chant!"

Lecture, "The Missionary Message of the Old Testament," Mrs. B.

Music, "Hear Ye, O Israel."

Lecture, "The Missionary Message of the New Testament," Mrs. E.

Music—Victrola, "Druid Record."

Lecture, "Every Man in His Own Tongue," Miss W.

### BOX LUNCHEON

Praise and Devotional Service.

Music, "My Heart Ever Faithful."

Lecture, "The Travels of the Book," Mrs. H.

Music, "Eye Hath Not Seen."

Lecture, "The Influence of the Book on the Nations," Mrs. M.

Music, "In Heavenly Love Abiding."

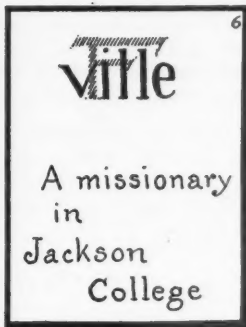
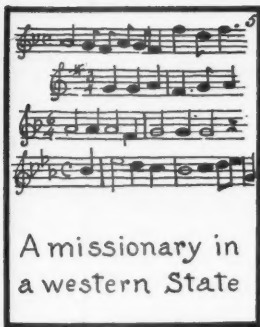
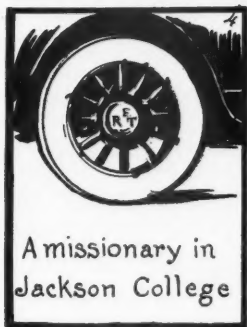
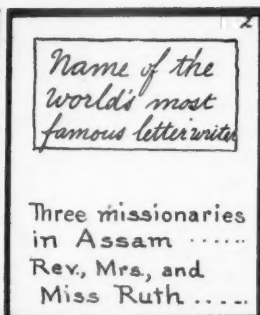
Lecture, "Leaves of the Tree," Mrs. P. Recapitulation, Mrs. B.

Note: Mrs. H. will have charge of the music which will, as far as possible, be in harmony with the periods and themes under consideration.

### SPECIAL RECIPES

We have had on hand for a long time some fine special recipes, which will be found on page 126 of this issue. They are worth waiting for and trying.

## MISSIONS' PUZZLE PAGE



ORIGINATED AND DRAWN BY BERTHA BENNETT

SERIES FOR 1922. No. 2. SELF-EXPLANATORY

Each of the above pictures indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Three prizes will be given, as follows, for the year 1922:

First Prize—Two missionary books, selected by the winner, for correct answers to the 66 puzzles in the eleven issues of 1922.

Second Prize—One missionary book, for correct answers to five puzzles in each issue, or for 55 correct answers out of the 66.

Third Prize—A year's subscription to MISSIONS, for correct answers to four puzzles out of the six in each issue, or 44 correct answers out of the 66. The subscription will be sent to any address.

Send answers each month to MISSIONS, Puzzle Dept., 275 Fifth Ave., New York.

## Answers to January Puzzles

1. Miss Effie Adams
2. The Misses Irene and Grace Pennington
3. Miss Mary E. Phillips
4. Miss Sarah R. Slater
5. Mrs. H. W. Mix
6. Miss Kate Armstrong

## Words Frequently Misspelled

Laboratories, not labratories.  
Balance, not ballance.  
Bulletin, not buletin.  
Balloons, not baloons.  
Minimum, not minnimum.  
Preceding, not preceeding.  
Contributor, not contributer.  
Monotonous, not monotenous.  
Sacramento, not Sacremento.  
Cincinnati, not Cincinnatti.  
Ecstasy, not ecstasy.  
In memoriam, not memorium.  
Juvenile, not juvenal.

## Little Language Lessons

Listening in a charitable way for the mistakes of others helps one to catch his own. "He don't like those kind of apples." How often is your attention unpleasantly arrested by errors like that. Don't stands for do not. No one would think of saying "He do not like apples." Nor would those who make this mistake of saying "It don't matter" say "It do not matter." Be sure to use the singular form of does with the pronouns he, she, it.

An even more common stumbling block is the use of the word kind. When used in the singular, it must be modified by a singular adjective. One may say this or that kind of book, apple, etc., but when speaking of more than one kind, these or those is used. The sentence above should read, "He doesn't like those (or these) kinds of apples (implying a reference to more than one kind). If only referring to one kind, the sentence should read, "He does not like that kind of apple."

## By-Ways of Helpfulness

The Editor received recently from a lady in Denver a letter which he is sure she will not object to his printing, as it shows the service which our missionary at Ellis Island can render, as well as the initial move of Christian friendliness on the part of our correspondent. The letter was placed in the hands of the missionary who represents the Woman's Home Mission Society, and when the father and brother arrive they will be warmly welcomed. Following is the letter:

"Enclosed you will find two photos of a father and brother who are expected to leave for America today or the third of January. The daughter has requested me to write to our Missionary at Ellis Island, but I was not sure of the correct address for her mail and am asking you to take the matter upon yourself in the interest of friends, please.

"Just have our missionary see if they have any need. Their transportation has been sent to them for all the way to Denver. Would she please notify me when they are due here in Denver. Any charges will be cheerfully paid. They know only the German language, so may need kind advice, which we would appreciate if given by our Baptist friends. We all can feel what it would mean to us under similar circumstances. Their names are on the list of the U. S. Mail Steamship Co.

"Hope they will get their right trains. Our missionary surely can do a wonderful work among those who come to a strange land and loved ones unable to meet them in New York. I am happy to be about my Father's business even in small matters like this, and thank you for any service you may render."

## What We Like to Hear

John Snape, Pastor, First Baptist Church, Oakland, California, says:

"Under this incentive and the splendid December issue of MISSIONS my people are driving ahead to secure 100 subscribers for MISSIONS."

## Will Be in Every Issue

Here is an interesting note and query from Oakland, California:

Dear Mr. Editor: I have been leading the missionary meetings for over a year, and for a large part of that time I was trying to get our ladies interested enough to read MISSIONS for themselves. Success came when we chose sides and had a contest each month on the questions found in the "Question Box." The ladies declared they had to read every word from cover to cover to find the answers, and they also declared it was well worth while. Your Christmas number is very fine, but where, oh where, is the Question Box? Please give it back to us next month.

Sincerely yours,

LELIA I. HOLMES.



Have You Read  
**DR. WILLIAM AXLING'S**  
 Striking Reports of the  
**WASHINGTON CONFERENCE**  
 in  
**THE BAPTIST?**

If not, you have missed one of the most discriminating treatments of that history-making body. The series should be on file in every minister's library.

Subscribe for **THE BAPTIST**, and ask to begin with the first number of Dr. Axling's reports.

*Remember the Combination Offer of THE BAPTIST and MISSIONS for \$3.00 a year only. Regular single subscription price of THE BAPTIST, \$2.50; of MISSIONS, \$1.25, a total of \$3.75, or a saving of 75 cents on the combined subscription.*

**"A Happy Printing Experience"**

THE postman brought us a letter the other day from a manufacturer for whom we recently printed half a million booklets. The final paragraph read:

'We want to add a word of appreciation for the promptness with which you executed our order. It is a happy experience to us to have the goods delivered on the day specified in the contract.'

Many of those for whom we have done printing have been good enough to say like things about the service we have given them. We try to make the execution of every order for printing a happy experience—for the customer and for ourselves as well.

And this applies whether the order is for a thousand four-page folders or a half-million booklets.

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 AND  
 MEMORIALS IN STAINED GLASS  
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 SEND FOR ILLUSTRATED CATALOGUE  
**Jacoby Art Glass Company**  
 Dept. 21 2700 St. Vincent Ave., St. Louis, Mo.

**To Go With Program for a Missionary  
 Supper**

**SPECIAL RECIPES**

*Indian Curry* as per Bertha M. Clark, proven by one Sarah E. Noyes as sufficient for twenty people: Two pounds of veal and two of lean fresh pork, diced and cooked tender in salted water. Drain off and save the stock. In two tablespoonfuls of fat in the bottom of the kettle, cut up fine a good sized onion and fry until a golden brown. Sprinkle the meat with a tablespoonful of curry powder and frying the fat for about ten minutes, stir in frequently. Pour the stock over this and simmer for awhile. About half an hour before serving, add six diced potatoes (medium sized), and fifteen minutes later, stir in a package of medium sized noodles. Cook two pounds of rice very dry and serve on plates, covering rice with the meat mixture.

*Lathop*, to be served with the curry: Four average tomatoes, two green peppers, a slice of onion cut very fine. Chop all together and season with salt, pepper, celery salt and several kinds of ground spices.

*A Real Italian Dinner.* First, a thin soup with fine noodles and plenty of greens in it. Then macaroni dressed with onion browned in fat, and tomato paste. Next meat balls (chopped meat mixed with egg and bread crumbs before frying) or bits of lean beef or pork. Then fresh bread without butter, and lastly plain lettuce with French dressing, followed by fruit. The macaroni should be cooked, placed on a platter and covered with sauce and grated Italian cheese, then another layer of macaroni, sauce and cheese, until the platter is full.

*Garbanzos* (Spanish peas). Soak over night, boil with ham, onions, tomatoes, and peppers, the latter parboiled to remove skins.

*Rice with Cocoanut.* Cook rice in water and cocoanut milk and when nearly done, add sugar, grated cocoanut and grated cheese.

*Spanish Omelet.* Add ham, onion and peppers to ordinary omelet.

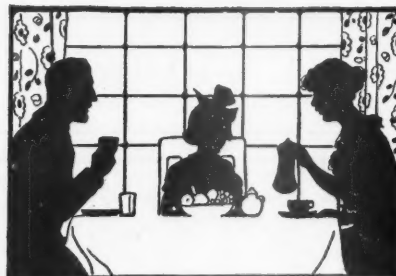
*Spanish Rice.* Fry in olive oil until slightly browned, add water and onions, ham, pepper and other seasoning. Let simmer about 30 minutes.

(These recipes came with one of the Open Forum programs, but were crowded out. They are just as good now as ever, and may serve their purpose at many a missionary feast.)

**Our Honor List**

Churches that have voted to place **MISSIONS** in every family, as a part of the budget:

Walker, New York; Bloomsburg, Pa.; Hilton, New York.



**BAKER'S  
 COCOA**

**The Food Drink  
 That Suits Everyone  
 old and young,  
 the well and the ill.**



REG. U. S. PAT. OFF.

It is not artificially flavored, but, having the delicious, natural flavor and aroma of high-grade cocoa beans of which one never tires, may be used at every meal.

*Trade-mark on every package.*

**WALTER BAKER & CO., LTD.**

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*Booklet of Choice Recipes sent free.*

**MONTGOMERY WARD & CO.**

**CHICAGO, U. S. A.**

Will send you free upon request the complete 50th Anniversary catalogue of general merchandise. This book will bring you the full advantage of all our Fifty Years' experience in creating low prices on goods of standard serviceable quality.

Our export department is shipping regularly to all parts of the world. OUR MISSIONARY BUREAU attends to the assembling, packing and shipping of missionary baggage and supplies. Save money by taking advantage of our low foreign freight rates. Ask for our *Missionary Circular No. 50K*.

Our customers order from us absolutely without risk. WE GUARANTEE SAFE DELIVERY OF OUR MERCHANDISE ANYWHERE IN THE WORLD.

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 From the  
 Nation's  
 Capital**

Only 15 cents gives you the *Pathfinder* 13 weeks on trial. The *Pathfinder* is a cheerful illustrated weekly, published at the Nation's center for people everywhere; an independent home paper that tells the story of the world's news in an interesting, understandable way. This splendid National weekly costs but \$1 a year. The *Pathfinder* is the *Ford* of the publishing world. Splendid serial and short stories and miscellany. Question Box answers your questions and is a mine of information. Send 15 cents and we will send the *Pathfinder* on probation 13 weeks. The 15 cents does not repay us, but we are glad to invest in new friends. Address: **The Pathfinder, 606 Langdon Sta., Washington, D. C.**

## Some Good Missionary Books

BY HELEN BARRETT MONTGOMERY

There is surely no excuse today for not reading missionary books. Here they are—a flood of bright, well told, interesting stories, about every land under heaven. Books for the young, the old, the uninterested, the well informed; books on which Christians can feed to the building up of spiritual lives.

If you have no such books in your church, begin now by buying one. Circulate missionary books if you want the circulation to be good in the veins of your church life.

Give them to the young if you want to develop missionary Christians. Put them in the hands of your boys and girls, and the recruiting of missionaries will take care of itself.

To begin with, there is a new edition by Doran, of Margaret Applegarth's fascinating *Stories for Little Folks*, in two volumes, Primary and Junior, already reviewed in MISSIONS. Present one of them to the teacher of a Sunday school class, or to the mothers of children for telling Sunday afternoons.

Another collection of Miss Applegarth's stories, this time on Home Missions, is *Next-Door Neighbors*, published by Revell. As you read them over, each so fresh, so true to life, so full of spiritual appeal, you wonder at the author's living fountain of invention, which is apparently exhaustless. "Don't Open Till Christmas," and "What Became of the Christmas Candles?" are two Christmas stories that fairly tell themselves.

An interesting series that might be used as supplemental geographies to give light and local color to the knowledge of other lands is the *Peep at Many Lands*, published by MacMillan. The three volumes on *China and Japan*, *Australia and New Zealand*, *Egypt and the Holy Land*, make one eager to see the other volumes in the series. Each contains about 200 pages and is illustrated by sixteen beautiful pictures in color. The matter too is full of interest and while not professedly missionary is favorable to missions.

An enticing missionary story to give to a boy who likes adventure is *The Lure of the Leopard Skin*, by Mrs. Josephine Westervelt. (Revell). Here is a young American who goes to Africa in search of adventure and finds, besides his adventure, Christ, and a new purpose in life. This book ought to go by the hundred into Sunday school libraries.

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(Continued on page 128)

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